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ART. I.—REINHARD'S PLAN.

Plan of the Founder of Christianity. By F. V. REINHARD, S. T. D. Court Preacher at Dresden. Translated from the fifth German edition, by OLIVER A. TAYLOR, A. M. Resident Licentiate, Theological Seminary, Andover. New York, Published by G. & C. & H. Carvill. 1831.

DUGALD STEWART has remarked, that we often put a higher estimate on a train of reasoning, which we meet with for the first time in a foreign tongue, than we find it will bear, at a subsequent period, when presented through the medium of a translation into our own. Among the reasons for a fact, which may seem at first view somewhat singular, this undoubtedly is one. An acquaintance with any language, supposes some knowledge of the state of controversies, the modes of reasoning, and the habits of feeling, among the people by whom it is spoken. This prepares us to enter into the argument in all its bearings, and to feel its appropriateness and force, as addressed to those for whom it was originally designed. But when we change the scene with the language, when we find the same train of reasoning embodied in the literature and addressed to the intellect of another people, we frequently discover, that what seemed highly appropriate and important in its former relations, now appears to be out of place, or of inferior value.

We do not mean to apply these remarks in their full extent, to the work before us. Still, we think it probable, that Reinhard's Plan will be less highly estimated in this country, than the translator and his friends may have been led to suppose. It is certainly brought forward under very serious disadvantages, in one respect. The expectations of the public have been highly raised. German talent has been so long and so loudly applauded in this country, that when a treatise is selected for translation, among the multitude of standard works in that language, we naturally expect something of no ordinary character. Yet the real superiority of the German theologians, lies chiefly in their spirit of *research*, and is exhibited

in the department of biblical criticism, antiquities, ecclesiastical history, and the kindred branches. In matters of pure reasoning, the German churches have produced no authors, who can stand in comparison with the greatest English theological writers, such as Locke, Edwards, Butler, Berkeley, and many others. In the department of the evidences of christianity, particularly,—to which the work before us belongs,—no nation of Europe can produce a parallel to the stores of profound and original thought, which have been accumulating for more than a century in the English language. It is unfortunate, therefore, for Reinhard's Plan, that at a period of such raised expectation from German writers, it must stand in competition with that class of productions, in which we already most excel; and especially, as the infidel speculations which it opposes have scarcely ever been heard of in this country.

In Germany, however, at the time of its first publication, (about fifty years since,) such a work was really of high importance; and we have abundant proof, that its influence was salutary. The poet Lessing had recently printed a series of papers under the title of the Wolfenbittel Fragments. The last of these contained an attack on christianity, in a treatise on "the *object* of Christ and his disciples." The original *plan* of Christ, according to this treatise, was, to establish a royal government on the ruins of the Jewish state. With this view, he repaired with his followers to Jerusalem at the feast of the Passover, and made an inflammatory address to the assembled multitudes, for the purpose of exciting them to rebellion. Though favorably received at first, he was finally deserted by the people; and being apprehended by the government, was put to death. The Wolfenbittel Fragments were followed by works of a similar character, in which the followers of Christ are represented as having changed his *plan* into a scheme of religious domination, which they attempted to carry into effect through the instrumentality of *secret societies*!

Strange as it may seem, these theories, which would have overwhelmed their authors with ridicule in almost any other country, were received with applause in Germany, where in long succession have been engendered, "perverse, all monstrous all prodigious things." A defense of christianity was therefore necessary on these points,—and it was undertaken by Dr. Reinhard, Professor of Theology at Wittemberg, and afterwards court preacher at Dresden. The object of his treatise was to show, that Jesus Christ in his mission to our world and labors in it, had in his mind, as a teacher of religion, a *fixed design and plan*; that this plan was originally unique, and superlatively benevolent; that the very *conception* of it under the circumstances that then existed, presupposed the possession of such intellectual and moral qualities, as

showed him to be a most extraordinary person, and a divine teacher sent from God.

During Reinhard's lifetime, four editions of this work were published, each of which received considerable additions from the author; and since his death, a fifth edition has been issued under the superintendence of Dr. H. L. Heubner, Professor of Theology at Wittemberg, who has also added many valuable notes, and an appendix of about ninety pages.

Three things are mentioned as appertaining to the plan of Christ deserving illustration,—*its compass, its character, and the manner in which it was to be carried into effect.* His plan was not limited in its extent to Judea, but designed to embrace the whole world,—all Gentile nations as well as Jews,—and to extend its effects to the latest time. This is argued from his conduct, his general language, and the doctrines he inculcated. In the same way it is shown, that it was not the object of his plan to establish a worldly or temporal kingdom, but a moral and spiritual one, a kingdom of truth and virtue: The principal objects of improvement were to be religion, morality, and society. To show the necessity of such improvement, Reinhard here enters into a somewhat lengthened discussion, in which he has gone over to some extent, the ground traversed by Leland, in his "Advantage and Necessity of the Christian Revelation." In accomplishing this plan, it was not designed by Christ to employ physical force, or to set in motion the springs of a secret society, but simply to put forth, in the most gentle and persuasive manner, a moral influence. These facts are illustrated principally by quotations from the evangelists; and these illustrations constitute the first of the three parts, into which the book is divided.

To a mere English reader, it may seem idle to *argue* such a point; but since it had been gravely called in question by German writers, it was proper for Reinhard to prove by quotations from the New Testament, what is obvious to every child of ten years old, who has enjoyed the benefits of sabbath school instruction. The argument for the excellence of christianity, derived from the *conception* of such a plan, was perhaps new, and is certainly valid--worthy of being added to the accumulated stores of evidence collected from other quarters. Still, it derives all its force from a previous fact, viz. the *adaptation* of this plan to the moral and physical constitution, the circumstances and capacities, and the wants and desires of mankind, in all ages and countries. On this subject Reinhard touches indeed, towards the close of the volume, but with very little of that force which is given to this part of the argument by the English writers. That Christ's plan was admirably adapted to the condition of human nature, and not only designed but eminently *fitted* to accomplish a

particular object—the formation of a character every where essentially the same—is a fact susceptible of moral demonstration. It is a fact, too, calculated to produce not only conviction, but an indelible impression on every reflecting mind, and to bespeak a most favorable hearing for all the particulars of this plan. It constitutes that glorious peculiarity in the religion of Jesus, which makes it—what can be said of no other religion upon earth—pre-eminently the religion of *man*.

In his second part, Reinhard brings into view a greater variety of illustration, and attempts to show, that, antecedent to Christ, a benevolent plan designed to embrace and benefit the whole human family, had never been devised by any individual.

Among the nations of antiquity there were many men highly distinguished for their magnanimity and other noble qualities, and from whose actions and enterprises much good resulted to the people around them ; but none of them seem to have extended their views beyond a very limited circle, or to have thought of benefiting other nations by their plans of benevolence. They were characterized by no bold and prospective thought, or benevolent and capacious views of human society ; indeed, the circumstances of the age and country in which they respectively lived, were altogether unpropitious for raising up a man, who could bear a comparison with Jesus.

Reinhard examines the prominent enterprises and benevolent plans of the founders of states and of legislators, among whom are reckoned Numa, Lycurgus, Solon, and Pythagoras. Though these and some others possessed minds of great capacity, and, in consideration of their exertions and influence, deserve to be classed among the benefactors of mankind ; yet their plans were necessarily selfish and contracted, and they showed themselves wholly incompetent to devise and put in a course of execution one of a truly benevolent character and of universal application. To awaken among the citizens kind and philanthropic feelings towards foreigners, seemed not to enter into their views or wishes. Hence their plans can bear no comparison with those of Christ.

He next examines the claims of the distinguished heroes and patriots of antiquity. Of these many are named, who stood conspicuous on account of their noble deeds and services rendered to their native countries. But the luster of these deeds, and the merit to which they might otherwise be entitled, is greatly diminished by the injury they inflicted on other nations ; and in respect to their intellectual and moral qualities, and their plans for the good of others, they sink immeasurably in the comparison. The picture is not materially changed by bringing to view the characters and actions of the most eminent kings and statesmen, or even the fabulous

accounts of Osiris and Hercules. It might be supposed, however, that one might be found, if any where, among the celebrated philosophers and learned men of antiquity, who would be entitled to the gratitude of the world, for his successful and comprehensive plans of benevolence. But an extended and careful examination of these, leads to a different conclusion. None of them, except Socrates, possessed a character or left memorials worthy of much consideration here; and even Socrates appears to infinite disadvantage by the side of Jesus. The comparison drawn between them by Reinhard, reminds us of the celebrated one by Rousseau; and though inferior to that in point of eloquence, is worthy of perusal.

Having spoken particularly of the various philosophers among the Greeks and Romans, and examined the prominent features and general tendency of their systems, together with the peculiarities appertaining to the Epicureans and Stoics, Reinhard arrives at the following conclusion.

In view of all that has now been said I believe, that, from the influence exerted by philosophers in regard to the general good among the Greeks and Romans, it must be inferred, that none who lived before the founder of christianity, can ever have conceived the idea of forming a plan of universal benevolence; for if so, they would certainly have left some traces of it in their actions and enterprises. The most of them indeed did but little for their own native country; how then could they have extended their views beyond it? Moreover, as a body, they were all destitute of the courage requisite for removing out of the way, the insipid religion that prevailed among the people, which was the grand object that opposed the progress of general information. This circumstance of itself is sufficient to prove, that these men were incapable of forming any great resolution in favor of wisdom and virtue, and devoting all their powers to the general good of mankind. p. 70.

There is yet another class to be examined, who, in some respects, appear in a more interesting and commanding point of view, than any that have been contemplated. Says Reinhard,

It remains for us now to cast a glance at that class of the meritorious men of antiquity, who may in the next place, be compared with the founder of christianity, namely, the founders of religions. In this respect, a survey of the whole of antiquity presents us with very little. Most of the ancient religions had no author, as far as we know, but appear to have been originated gradually by the united operation of various causes; and those that had, were miserable superstitions, prejudicial to morality and happiness, and will not authorize us to reckon those who introduced and perfected them, among the benefactors of mankind. What Plato and other discerning men among the Greeks, thought of the poets of their nation, considered as the authors and propagators of mythology and the popular religion, is well known; as also how they found it necessary to animadvert upon the pernicious influence which such fables and representations exerted upon morals, and to take measures for its diminution. Whatever might be said respecting the mythology of the Greeks, is equally applicable, and in some respects more so, to the various kinds of superstition which prevailed among other nations. None of these religions, was in any respect calculated for great and extensive plans. Indeed, every one of them contained so much in its fundamental

principles and precepts, of a national and local character, that it could not well be imparted to several nations.

In the whole circle of antiquity, therefore, before Jesus, only three men can be discovered, that exhibit the dignity of benevolent founders of religions, and of course deserve an honorable mention in this place; namely, Moses, Zerdusht or Zoroaster, and Kong-fu-tsee or Confucius. pp. 177, 178.

To all these, Reinhard gives full credit for their benevolent plans and labors, and makes many allowances for the peculiar and untoward circumstances of the age and country, to which they respectively belonged. But, after all, they were, though somewhat above the ordinary rank, only common men, subject to like passions and imperfections with others; and, as founders of religions, entitled to little respect when compared with Jesus.

A much lower place is assigned to the priests of the ancient religions; for, though it was their appropriate business to preserve and perpetuate true religion, and promote the best interests of society, they were tyrannical and licentious in their character, and notorious for excluding from the people all new light, creating divisions, and favoring a great variety of the most abominable superstitions and licentious practices. Thus instead of being auxiliaries, they became powerful hindrances to the prevalence of knowledge, truth, and morality.

Hitherto, therefore, we have searched in vain among all the benefactors of the human race to be met with in antiquity, in order to find a man, who thought in as great, noble and benevolent a manner as the founder of christianity, and succeeded in the attainment of enlarged views and the formation of plans of general utility. The result of our investigations is manifestly this: The human race have at all times had great men, who, whenever circumstances required, and special occasion presented, with a noble solicitude, in various ways devoted all their powers to the welfare and improvement of their brethren in the respective countries to which they belonged. The state of the age, however, in which they lived, and the mode of thinking then prevalent, restricted them to narrow limits, and unhappily induced those spirits which were the most capable of bold undertakings, to confine their attention to plans, which savored more of warlike courage and strength, and a disposition to conquer others, than of rational benevolence and gentle goodness of heart. Benevolent views extending to all, and plans intended for the good of mankind at large, were unheard of in antiquity. The standard which people then possessed, was a standard for estimating a greatness of mind entirely different from that boundless wisdom and goodness, which grasp at the world, and are wholly engaged in the universal diffusion of knowledge, virtue and happiness. pp. 185, 186.

As the whole field of ancient history and biography has been passed over in examining this general subject, a search is finally made among the fictitious personages of ancient poetry; but it is found, that the character of Jesus "shames to silence the muses of paganism," and stands pre-eminent and unique on the page of this world's history. It imparted a sacredness and permanent grandeur to the very ground on which he trod. His plan, therefore, appears to be original and unparalleled;—the production of a mind

of extraordinary capacity, and of the most exalted foresight and benevolence. Such a character, and such a plan emanating from it, constitute the most striking phenomenon that has appeared in our world.

Indeed the farther a comparison is carried between all other religious systems and that of Christ, the more decisive is the argument. Containing in it nothing exclusive, nothing local, embracing all the duties of men, and referring them to their proper source, the gospel is of universal application. It breaks down the barriers interposed in different ways and for various purposes between nations, throws the holy bond of charity around the whole human family, and, after infusing into them the principles of love and harmony, connects them with the family of heavenly intelligences. From all the writings of antiquity put together, could not be collected a system comparable to this. If something good respecting religion or ethics can be found in the writings of the ancients, much that is far better may be found in the evangelists; and in them, too, there are many principles and maxims of the greatest weight and importance, which one would search for in vain in all the writings of antiquity. Lord Bacon has truly said, "There never was found in any age of the world, either philosophy or sect, or religion, or law, or discipline, which did so highly exalt the public good, as the christian faith."

To return again to the treatise before us. Reinhard, in the third part, attempts to show, that the plan we have been contemplating, fixes upon Jesus the character of an extraordinary man, and a special teacher sent from God. This is inferred from the peculiarity of his plan, which is shown to be neither chimerical, extravagant, nor impracticable; but wisely adapted to the condition and necessities of all mankind, and to the course of human affairs. The circumstances, which constitute in any religion a universality of application, are, that it must be *moral*, designed for the universal improvement of man's moral powers;—*intelligible*, adapted to the weakest understandings, coinciding with the principles of reason, resting very much on matters of fact, and illustrated by a series of actions;—*spiritual*, referring principally to the exercises of the intellect and of the heart. By this last mentioned quality is meant also, that it must either be free from external rites and ceremonies, or enjoin only those, which, though not essential to the religion, may subserve some good purpose, and be easily observed by all nations. For, in proportion to the multiplicity and variety of external observances required by a religion, is it circumscribed in its influence, and unfitted for general and indiscriminate adoption. To establish a universal religion, therefore, requires the general and free circulation and active operation among man-

kind of that knowledge of the character of God, and of their relations and duties to him, which partakes of the above-mentioned qualities. This may be done, and yet admit of a diversity of external religious constitutions, and modes and forms in worship.

An eminent peculiarity in the religion of Jesus is, that it exhibits all these qualities in the highest and purest degree,—which can be said of no other religion that ever existed. For the plan of Christ was to improve and exalt human nature, and form a new *moral creation*. As the means to accomplish this, he introduced a religion, which in all its parts, has a moral tendency;—its principles being all pure, benevolent, exalted, and every where applicable to the condition and moral wants of mankind. In respect to its most important parts, this religion is also intelligible, addressing itself to the reason and conscience of all, and level to the comprehension even of children. Not only depth and extent of thought, but a beautiful and touching simplicity, characterized the instructions of Jesus; so that men of the greatest and most cultivated minds, and those of an opposite character may both be interested and edified.

Speaking of the efforts of reason, in endeavoring to deduce the truths of religion, from principles peculiar to itself, Reinhard says,—

It was necessary that its matter should be farther perfected and brought into a scientific form, and also that the human mind should be permitted to make it the object of close investigation, and even in this respect, gratify its inclinations by reducing it back to ultimate principles. If, while mankind were engaged in this business, they had adhered with invincible fidelity to the great commandment of christianity which enjoins love, it would never have done any hurt. For of what consequence is it, if men do erect various buildings upon the noble and simple foundation which originated with Jesus, and christians divide themselves into numerous families, each of which dwells in its own house?

By such sentiments as these Reinhard evidently did not intend to countenance dangerous errors, nor include within the pale of christian sects, those who reject the fundamental doctrines of christianity; for he was himself a strenuous advocate for “the faith once delivered to the saints.” But as he intended his remarks to be received, they are the legitimate offspring of that charity, which hopeth all things, and thinketh no evil. If they were adopted by all christians, Christ would not so often be wounded in the house of his friends, nor his religion marred and defaced by dogmatical assertions, and wrangling disputes. How often do men, tenacious of their contracted views, and vain of their imaginary attainments, turn their backs upon the Sun of righteousness, and think to illuminate the world by their glimmering tapers! A diversity in modes of thinking and in forms of worship, is in many respects desirable, and presents little or no obstacle to the diffusion of the

blessings of christianity over the world, and can never materially affect the happiness of those who sincerely embrace it.

Respecting the spirituality of Christ's religion, Reinhard makes some remarks, which, for their truth, appropriateness, and beauty, are not surpassed by any thing in the volume. Speaking of the facility with which this religion, by means of the two qualities already mentioned, can extend its blessings over the world, he says,

And this it can do so much the more, as it is also *spiritual*, and hence can be admitted into all countries, whatever be the modifications of the civil constitution. There is nothing said of sacred places or stated feasts, of pious journeys and pilgrimages, of troublesome and expensive ceremonies, or a cautious selection of food. The whole earth is God's temple; in every place, man can lift up holy hands; every creature of God is clean and good, and nothing any longer to be rejected. The external form of the exercises of this religion in one country, may, therefore, be entirely different from that of those in another. The religion itself always remains the same, whatever be the drapery with which it is invested. And what can hinder this religion from harmonizing with every state constitution? It has nothing immediately to do with political affairs. It fashions every individual, and produces in him that knowledge and those dispositions and feelings, which enable him to live contented and happy in any place, and become a useful citizen under every kind of civil constitution, and a faithful subject of every government. It does not, according to the principles of its author, erect one state within another, does not in any case disturb the public tranquility, nor can the interest of the church ever come in collision with that of the government. On the other hand, that state whose citizens should be in reality formed agreeably to the principles of christianity, would unquestionably be the happiest and most flourishing. Its rulers would have the most faithful, obedient and active subjects, and the state itself be distinguished for an order which would need no power or constraint for its preservation. In it, the arts and sciences would flourish, without being abused and made the means of poisoning the morals of the people. In it, life would be enjoyed in the most agreeable and tranquil manner, and all property and rights be perfectly secured. No state would be more firmly connected together, and hence, more terrible and invincible to its enemies.—pp. 212—214.

This religion, then, possessing these qualities in such harmony, and designed to benefit alike, and in the highest degree, the whole human family, pre-supposes in its author peculiar and exalted powers, such as no being on earth ever possessed. The inquiry is here naturally suggested,—what are the constituents of human greatness? By what qualities may a man be raised to the highest point of moral elevation and dignity? The result of this inquiry may be summed up in three particulars; the varied exercise and highest cultivation of the intellectual faculties, great firmness and strength of soul, and a correspondent meekness and benevolence of disposition. The possession of either of these gives the character of greatness to any man, but when they are all combined in the same individual, they raise him to the highest distinction, that it is possible to attain among human beings. But in Jesus, and in him alone, they all existed in harmony, and were by him exhibited in the most unequivocal and striking manner. The formation and execution of his plan, pre-supposed and developed their existence

in a degree of perfection, unparalleled upon earth. As a man, therefore, he was superior to all others.

But these qualities were developed, not according to the ordinary operations of nature, but in a manner incomprehensible to us; for the circumstances under which he lived, were in no way calculated to beget and call forth such qualities, but the reverse; and there is no rational and intelligible explanation of this wonderful phenomenon, except by supposing the operation of a peculiar divine influence to produce it. The inference is hence drawn, that Jesus was an extraordinary and divine teacher, sent from God, on a special mission to our world.

Such is a brief outline of the work before us; an outline filled up with many interesting sketches and impressive illustrations, which, while they evince much patient examination on the part of the author, are likely to contribute something to the stores of historical and internal evidence for the divine origin and authority of the scriptures, with which our libraries are filled. The argument, as stated, pursued, and illustrated by Reinhard, is not designed as an independent one; but rather as subsidiary to, and corroborative of, others more weighty and conclusive; and while it presents a historical view of some of the religious controversies in Germany, it collects a variety of information, scattered through many volumes, into one connected series, and enables the reader, undiverted, to follow out principles to their results, and pursue a single train of reasoning to its close.

That this book will be extensively read, we have but little expectation; for, men who are skeptical on the subject of religion, seldom read any book on the evidences of revelation; and others not having time or disposition for extensive and minute research, prefer, from the multiplicity of treatises extant on this general subject, to select the best.

The translation of this work bears the marks of an inexperienced hand. Its want of ease and condensation,—though faults perhaps of the original—derogate somewhat from the interest which the volume in a different dress might awaken. Words endlessly compounded, and strung together in sentences of a page in length,—as are often seen in the German language,—present, we confess, but little encouragement to a translator, to attempt to express the exact meaning of the original, and yet gratify an English ear.

Considering all the difficulties of the case, and the probable fact, that this is the first attempt of the kind, we are disposed to allow to the translator the merit of making a very respectable beginning.

ART. II.—JOURNAL OF A RESIDENCE IN ICELAND.

Iceland ; or the Journal of a Residence in that Island during the years 1814 and 1815, containing observations on the natural phenomena, history, literature, and antiquities of the Island, and the religion, character, manners and customs of its inhabitants. With an Introduction and Appendix. By EBENEZER HENDERSON, Doctor in Philosophy, &c. &c. 2 vols. 8vo. pp. 787. Edinburgh, 1818. Iceland, &c. ; an abridgment of the above. 1 vol. 12mo. pp. 252. Perkins & Marvin ; 1831.

The original work of Dr. Henderson, whose title we have placed at the head of this article, is interesting and valuable, in no ordinary degree. The abridgment is judiciously executed, and to most readers, will be quite as acceptable as the larger work. It is well calculated indeed, to supply information which many have sought. We must confess, however, that if our hearts had not been deeply interested in the benevolent object, which called Dr. H. to Iceland, and refreshed by the feelings of affectionate gratitude which pour forth in such a uniform, unbroken stream from every Icelandic heart, we should sometimes have been wearied with the minuteness and uniformity of the conversations respecting the distribution of the bible, and the efforts of bible societies. But this, to a reflecting and benevolent mind, is one of the charms of the "Journal," intimately connected as this subject is with all our anticipations of happiness and improvement for this interesting people. No one can think of the few books which they possess, their inability to purchase more, and their disposition to employ in reading, their long winter evenings, without seeing at once, what a vast accession of moral and intellectual enjoyment will be gained by the whole nation, from the visit of Dr. Henderson. It will give a new impulse to the entire mass of the population, and unlock unexplored sources of happiness for this life, as well as the life to come.

The British and Foreign Bible Society, could hardly have found a man better adapted to their purposes than Dr. H. He is an indefatigable Scotchman, who has long been known to the religious public, as one of the most active agents of that Society, in the north of Europe ; and more recently as the Principal of the Missionary College at Hoxton in London, and now as the Professor of biblical literature, in the Highbury college ; the most distinguished of the dissenting theological institutions at the present time. He has already republished, with notes, Prof. Stuart's translation of Ernesti's Principles of Interpretation ; and also his commentary upon the Epistle to the Hebrews, with high expressions of commendation.

This Journal furnishes us with a kind of reading in which we have been very deficient of late ; *accurate descriptions of unknown*

countries. The public have been living very much in an ideal world, fed with tales and novels, with history "done into" romance, and poetry, produced not by the majesty of elevating thought, but by a kind of physical excitement, or by dressing up some miserable abortion of fancy, in the castaway shreds of a noble idea. Any work which has a tendency to call back the minds of the young to sober thought and accurate information, and to store them with materials for reflection and intellectual improvement, should be hailed with satisfaction. In the work before us, every parent may furnish his children with a rich repast, and every Lyceum may obtain matter which will be interesting and valuable to its members; the scholar, by consulting the appendix of the Edinburgh edition, will find rare and valuable information on the literature of Iceland; the statesman, or political economist, may see an illustration of the influence of some principles in the social relations, which are seldom found developed in actual life; those who are interested in the natural phenomena of our planet, will find important accessions of knowledge respecting the general appearance of volcanic formations; and those who delight in facts bordering upon the marvelous, will at every turn find their curiosity abundantly satisfied. Not that we think Dr. H's. *Journal* superior to what many others might have written, though his descriptions have uncommon simplicity, truth, and accuracy, without the tedium of too great minuteness. Not that the work is free from faults: the style is sometimes disfigured with Scotticisms; the sentences are often negligent in their construction; and there is occasionally a want of sufficient knowledge of mineralogy and geology, to make the descriptions satisfactory and intelligible. But Dr. H. we need not say, did not travel, like Baron Humboldt, to enlarge the boundaries of science, but to do the work of a pure and benevolent mind, which, awake to all knowledge, and grandeur, and beauty, could not but pause here and there, in its kind and merciful enterprise, to speak of the wonders with which it was encompassed, as an illustration of the power and majesty of God.

The most striking circumstance presented to the eye of the traveler in this ice-bound island, is the volcanic nature of its origin. In a region of almost perpetual frost, it seems to be the opening of a vast subterranean cavern of fire. Any one will be surprised in reading Dr. H's. *Journal*, to find how naturally his mind runs into the theory of Cordier, whether right or wrong, that the earth is a mass of liquid fire, with its external surface somewhat cooled. The almost inconceivable quantity of substances, which have been thrown from volcanoes, and the tremendous power by which they have been ejected, proclaim at all events, that the reservoir is of immense dimensions, and the supplies for the flame inexhaustible.

Etna is supposed to have increased to twenty times its original size, and is now thirty miles from the base to the summit, with a base 150 miles in circumference! Streams of lava thirty or forty miles in length, several miles in breadth, and from ten to forty feet in thickness, have flowed in different directions from the crater. The same is emphatically true of Iceland. Dr. H. in his journey is constantly speaking of this and of that stream of lava, until one is amazed at their immense extent. One is mentioned twenty miles in length, by six or eight in breadth; another has filled ravines hundreds of feet in depth, and desolated large portions of the island. One branch of the Skaptân volcano flowed fifty miles, with a breadth of from twelve to fifteen, into the low country. Another branch of the same eruption flowed forty miles, with a breadth of seven miles, and this *one hundred feet* in thickness, on the plains, and *six hundred feet* in the Skaptâ channel! We extract the following account of this eruption from the American edition.

Upon the 10th of June, 1783, the flames first became visible. Vast fire-spouts were seen rushing up amid the volumes of smoke, and the torrent of lava that was thrown up, flowing in a south-west direction, through the valley, till it reached the river Skaptâ, when a violent contention between the two opposite elements ensued, attended with the escape of an amazing quantity of steam; but the fiery current ultimately prevailed, and forcing itself across the channel of the river, completely dried it up in less than twenty-four hours. The cause of its desiccation soon became apparent: for the lava, being collected in the channel, which lies between high rocks, and is in many places from 400 to 600 feet in depth, and near 200 in breadth, not only filled it up to the brink, but overflowed the adjacent fields to a considerable extent; and pursuing the course of the river with great velocity, laid waste the farms in its way. In the mean time, the thunder, lightning, and subterraneous concussions were continued, with little or no intermission; and besides the crackling of the rocks and earth, which the lava burnt in its progress, the ears of the inhabitants were stunned by the tremendous roar of the volcano, which resembled that of a large caldron in the most violent state of ebullition, or the noise of a number of massy bellows, blowing with full power into the same furnace.

On gaining the outlet, by which the hills that confine the channel of the Skaptâ open into the plain, it might naturally have been supposed, that the burning flood would at once have deluged the low fields which lay directly before it; but, contrary to all expectation, it was arrested for some time, by an immense unfathomed abyss in the bed of the river, into which it emptied itself with a great noise. When this chasm was filled, the lava, augmented by fresh effusions, rose to a prodigious height, and, breaking over the masses that had cooled, it at length proceeded southwards across the plain. It also rushed into the subterraneous caverns, and during its progress under ground, it threw up the crust either to the side, or to a great height in the air. In such places, as it proceeded below a thick indurated crust, where there was no vent for the steam, the surface was burst in pieces, and thrown up with the utmost violence and noise to the height of near 180 feet.

On the 18th, another dreadful ejection of liquid and red hot lava proceeded from the volcano, which now entirely covered the rocks that had towered above the reach of the former floods, during their progress through the channel of the Skaptâ; and flowed down with amazing velocity and force over the masses that were cooling, so that the one stream was literally heaped above the other. Masses of flaming rock were seen swimming in the lava. pp. 124, 125.

This eruption occasioned immense damage. Besides the farms injured and destroyed, it was the occasion of the destruction of 9,336 human beings, 28,000 horses, 11,641 head of cattle, and 190,488 sheep. The earthquakes attendant upon this eruption threw down 1,459 houses!

The last eruption of K  tlugi   in 1755 and 1756, was another most awful scene.

It was inconceivably more dreadful than any of the preceding, and was rendered the more famous by the terrible convulsions to which, at the same time, a great part of the terrestrial globe was subjected. Not only were the British isles rocked by repeated and violent shocks of an earthquake, houses thrown down, rocks split, and the waters of the sea and lakes heaved up; but in Norway, Sweden, Germany, Holland, France, and Italy, the same phenomena were experienced. Spain and Portugal, however, suffered most from the shocks. Numerous villages, convents, and churches, were demolished; the largest mountains shaken from the foundations; and the low grounds inundated by the swelling and overflowing of the rivers. Lisbon, in particular, exhibited a scene the most tragic and melancholy. The most ponderous edifices were heaved up and shaken; steeples, towers, and houses, thrown down; the ground and streets danced under the feet of the inhabitants; and many thousands of them were buried in the ruins. Nor was the earthquake confined to Europe. It stretched over into Barbary, and destroyed upwards of a dozen cities on the coast of Africa. Its concussions were also felt in Persia, in the West Indies, and in America.

The inhabitants of the tract about K  tlugi   were first apprised of the impending catastrophe on the forenoon of the 17th of October, by a number of quick and irregular tremifications, which were followed by three immense floods from the Y  kul, that carried before them almost incredible quantities of ice and gravel. Masses of ice, resembling small mountains in size, pushed one another forward, and bore vast pieces of solid rock on their surface. After the rocking had continued some time, an exceeding loud report was heard, when fire and water were observed to be emitted alternately by the volcano, which appeared to vent its rage through three apertures, situated close to each other. At times the column of fire was carried to such a height, that it illuminated the whole of the surrounding atmosphere, and was seen at the distance of a hundred and eighty miles: at other times, the air was so filled with smoke and ashes, that the adjacent parishes were enveloped in total darkness. Between these alternations of light and obscurity, vast red-hot globes were thrown to a great height, and broken into a thousand pieces. The following night presented one of the most awful and sublime spectacles imaginable. An unremitting noise, like that produced by the discharge of heavy artillery, was heard from the volcano; a fiery column of variegated hues rose into the atmosphere; flames and sparks were scattered in every direction, and blazed in the most vivid manner.

The eruption continued, with more or less violence, till the 7th of November, during which period dreadful exundations of hot water were poured forth on the low country; and the masses of ice, clay, and solid rock, that they hurled into the sea, were so great, that it was filled to the distance of more than fifteen miles; and in some places where formerly it was forty fathoms deep, the tops of the newly deposited rocks were now seen towering above the water. pp. 131—133.

The whole island indeed appears to be one vast volcanic production, on which Dr. H. enumerates thirty different volcanoes, and every few years there are new eruptions which extend the mainland into the sea. In the north western part of the island are several mud volcanoes, of which Dr. H. gives the following description.

I had scarcely recovered from my consternation, when a more terrific scene opened on my view. Almost directly below the brink on which I stood, at the depth of more than six hundred feet, lay a row of large caldrons of boiling mud, twelve in number, which were in full and constant action; roaring, splashing, and sending forth immense columns of dense vapor, that, rising and spreading in the atmosphere, in a great measure intercepted the rays of the sun, which stood high above the horizon in the same direction. The boldest strokes of poetic fiction would be utterly inadequate to a literal description of the awful realities of this place; nor can any ideas, formed by the strongest human imagination, reach half the grandeur, or the terrors, of the prospect. I stood for about a quarter of an hour as if I had been petrified, with my eyes intensely fixed on the dreadful operations that were going on in the abyss below me, when, turning to the left, I had a full view of the tremendous Krabla, the Obsidian Mountain, and two or three other volcanic mountains, whose names I could not learn with any certainty.

Leading our horses down the side of the mountain, in a zig-zag direction, we advanced towards the *hverar*; but, as the steeds grew rather restive, and the soil began to lose its firmness, we left them behind us, and proceeded, with wary step, amongst numerous burning quagmires. Excepting two, which lie at the distance of twenty yards from the rest, they all crowded together into one vast chasm of the lava. Some of them remain stationary within the crevice, but roar terribly, and emit much steam; others boil violently, and splash their black muddy contents round the orifice of the pit; while two or three jet, at intervals, to the height of four or five feet. The most remarkable, however, is that at the northern extremity of the chasm. Its smallest diameter, down to the surface of the puddle, may be about fourteen feet, but it opens gradually to the edge, where the chasm is at least twenty feet across. The water, which was quite turbid and black, was comparatively quiet about two minutes, when it broke forth in a most furious manner, jetting to the height of between ten and fifteen feet, and splashing between the jets, in oblique directions, on every side, which rendered it dangerous to stand near the margin. What increased the danger, was the softness of the soil, which appeared to fill other chasms close to the great one, so that on making a sudden leap, to escape being scalded, a person can hardly avoid plunging into semi-liquid beds of hot clay and sulphur, an alternative still more shocking. The jetting is accompanied with a harsh roar, and the escape of a vast quantity of vapor strongly impregnated with sulphur. It lasts four minutes, after which the liquid again subsides to its former state. The two apertures, that lay at a short distance from the rest, were filled with thick mud, which moved so sluggishly that it could scarcely be said to boil, but, as the surface was considerable, it puffed no small quantity of steam in a very amusing manner. To a considerable distance around these springs, and a long way up the mountain, the soil is extremely soft, and so hot, that you cannot hold your hand more than three inches below the surface. pp. 87, 88.

The Geysers, or fountains which at intervals spout forth hot water, are perhaps the most curious of the phenomena described in the Journal. They occur in the southern portion of Iceland, and in a somewhat level tract of country. On turning the point of a mountain, says Dr. H.,

We could descry, from the clouds of vapor that were rising and convolving in the atmosphere, the spot where one of the most magnificent and unparalleled scenes in nature is displayed:—where, bursting the parted ground, Great Geyser

“—hot, through scorching cliffs, is seen to rise,
With exhalations steaming to the skies!”

Electrified, as it were, by the sight, and feeling impatient to have our curiosity gratified, Mr. Hodgson and I rode on before the cavalcade; and just as we got

clear of the south-east corner of the low hill, at the side of which the springs are situated, we were saluted by an eruption which lasted several minutes, and during which the water appeared to be carried to a great height in the air. Riding on between the springs and the hill, we fell in with a small green spot, where we left our horses, and proceeded, as if by an irresistible impulse, to the gentle sloping ground, from the surface of which numerous columns of steam were making their escape.

Though surrounded by a great multiplicity of boiling springs, and steaming apertures, the magnitude and grandeur of which far exceeded any thing we had ever seen before, we felt at no loss in determining on which of them to feast our wondering eyes, and bestow the primary moments of astonished contemplation. Near the northern extremity of the tract rose a large circular mound, formed by the depositions of the fountain, justly distinguished by the appellation of the Great Geyser, from the middle of which a great degree of evaporation was visible. Ascending the rampart, we had the spacious bason at our feet more than half filled with the most beautiful hot crystalline water, which was but just moved by a gentle ebullition, occasioned by the escape of steam from a cylindrical pipe or tunnel in the centre. This pipe I ascertained by admeasurement to be seventy-eight feet of perpendicular depth; its diameter is in general from eight to ten feet, but near the mouth it gradually widens, and opens almost imperceptibly into the bason, the inside of which exhibits a whitish surface, consisting of a silicious incrustation, which has been rendered almost perfectly smooth by the incessant action of the boiling water. The diameter of the bason is fifty-six feet in one direction, and forty-six in another; and, when full, it measures about four feet in depth from the surface of the water to the commencement of the pipe. The borders of the bason, which form the highest part of the mound, are very irregular, owing to the various accretions of the deposited substances; and at two places are small channels, equally polished with the interior of the bason, through which the water makes its escape, when it has been filled to the margin. The declivity of the mound is rapid at first, especially on the north-west side, but instantly begins to slope more gradually, and the depositions are spread all around to different distances, the least of which is near an hundred feet. The whole of this surface, the two small channels excepted, displays a beautiful silicious efflorescence, rising in small granular clusters, which bear the most striking resemblance to the heads of cauliflowers, and, while wet, are of so extremely delicate a contexture, that it is hardly possible to remove them in a perfect state. They are of a brownish color, but in some places approaching to a yellow. On leaving the mound, the hot water passes through a turfy kind of soil, and, by acting on the peat, mosses, and grass, converts them entirely into stone, and furnishes the curious traveler with some of the finest specimens of petrification. pp. 40, 41.

After remaining four or five hours, and witnessing various phenomena, loud and frequent reports were heard.

Concluding from these circumstances that the long expected wonders were about to commence, I ran to the mound, which shook violently under my feet, and I had scarcely time to look into the bason, when the fountain exploded, and instantly compelled me to retire to a respectful distance on the windward side. The water rushed up out of the pipe with amazing velocity, and was projected by irregular jets into the atmosphere, surrounded by immense volumes of steam, which, in a great measure, hid the column from the view. The first four or five jets were inconsiderable, not exceeding fifteen or twenty feet in height; these were followed by one about fifty feet, which was succeeded by two or three considerably lower; after which came the last, exceeding all the rest in splendor, which rose at least to the height of seventy feet. The large stones which we had previously thrown into the pipe were ejaculated to a great height, especially one which was thrown much higher than the water. On the propulsion of the jets, they lifted up the water in the bason nearest the orifice of the pipe to the height of a foot, or a foot and a half, and, on the falling of the column, it not only caused the bason to overflow at the usual channels, but forced the water over the highest

part of the brim, behind which I was standing. The great body of the column (at least ten feet in diameter,) rose perpendicularly, but was divided into a number of the most superb curvated ramifications; and several smaller sproutings were severed from it, and projected in oblique directions, to the no small danger of the spectator, who is apt to get scalded, ere he is aware, by the falling jet.

On the cessation of the eruption, the water instantly sunk into the pipe, but rose again immediately, to about half a foot above the orifice, where it remained stationary. All being again in a state of tranquillity, and the clouds of steam having left the bason, I entered it, and proceeded within reach of the water, which I found to be 183° of Fahrenheit, a temperature of more than twenty degrees less than at any period while the bason was filling, and occasioned, I suppose, by the cooling of the water during its projection into the air.

The whole scene was indescribably astonishing; but what interested us most, was the circumstance, that the strongest jet came last, as if the Geyser had summoned all her powers in order to show us the greatness of her energy, and make a grand finish before retiring into the subterraneous chambers in which she is concealed from mortal view. Our curiosity had been gratified, but it was far from being satisfied. We now wished to have it in our power to inspect the mechanism of this mighty engine, and obtain a view of the springs by which it is put in motion: but the wish was vain; for they lie in "a tract which no fowl knoweth, and which the vulture's eye hath not seen;"—which man with all his boasted powers, cannot and dare not approach. While the jets were rushing up towards heaven, with the velocity of an arrow, my mind was forcibly borne along with them, to the contemplation of the Great and Omnipotent JEHOVAH, in comparison with whom, these, and all the wonders scattered over the whole immensity of existence, dwindle into absolute insignificance; whose almighty command spake the universe into being; and at whose sovereign fiat the whole fabric might be reduced, in an instant, to its original nothing. Such scenes exhibit only "the hiding of His power." It is merely the surface of his works that is visible. Their internal structure He hath involved in obscurity; and the sagest of the sons of man is incapable of tracing them from their origin to their consummation. After the closest and most unwearied application, the utmost we can boast of is, that we have heard a whisper of His proceedings, and investigated the extremities of His operations. pp. 42—44.

A farther notice of the Geysers is given in a note.

On my return this way from the north, about the middle of August, 1815, I again pitched my tent for two days beside these celebrated fountains, and found their operations still more magnificent and interesting than they were the preceding year. The Great Geyser continued to erupt every six hours in a most imposing manner. In some of the eruptions, the jets seemed to be thrown much higher than any I observed last year, several of them reaching an elevation of not less than a hundred and fifty feet.

What rendered my second visit to the Geysers peculiarly interesting, was my discovery of the key to Strocker, by the application of which I could make that beautiful spring play when I had a mind, and throw its water to nearly double the height observable in its natural eruptions. The morning after my arrival, I was awakened by its explosion about twenty minutes past four o'clock; and hastening to the crater, stood nearly half an hour contemplating its jet, and the steady and uninterrupted emission of the column of spray which followed, and which was projected at least an hundred feet into the air. After this, it gradually sunk into the pipe, as it had done the year before, and I did not expect to see another eruption till the following morning. However, about five o'clock in the afternoon, after a great quantity of the largest stones that could be found about the place had been thrown into the spring, I observed it begin to roar with more violence than usual; and, approaching the brink of the crater, I had scarcely time to look down to the surface of the water, which was greatly agitated, when the eruption commenced, and the boiling water rushed up in a moment, within an inch or two of my face, and continued its course with inconceivable velocity into the atmosphere. Having made a speedy retreat, I now took my station on the wind-

ward side, and was astonished to observe the elevation of the jets, some of them rising higher than *two hundred feet*; many of the fragments of stones were thrown much higher, and some of considerable size were raised to an invisible height. For some time, every succeeding jet seemed to surpass the preceding, till the quantity of water in the subterraneous caverns being spent, they gave place to the column of steam, which continued to rush up with a deafening roar for nearly an hour. pp. 47, 48.

Another most singular phenomenon is presented in the Yökuls or mountains of ice, rendered doubly so by knowing that they rest almost on beds of living fire. These mountains, and ice plains connected with them, cover more than 3000 square miles on the island. They are well deserving study in connection with the glaciers of the Alps, in Europe. Their formation has never been satisfactorily accounted for. In crossing some of the rivers, that issue from the Yökuls, Dr. H. well nigh lost his life, in several instances. Their shifting channels, quicksand beds, rushing ice, and rapid currents, render the formation of bridges impracticable, and the fording dangerous, and at times impossible.

In the following passage Dr. H. gives an interesting account of *surturbrand* or mineralized wood.

Compared with others in the vicinity, the mountain is but of inconsiderable height, not appearing to rise to an elevation of more than 600 feet. A torrent from the rising hills behind, has cut its way through the different horizontal strata of which it is composed, so that a cleft presents itself between forty and fifty yards in depth. The east side of this cleft is entirely covered with debris, except at some particular spots, where rugged masses of a yellowish tufa tower above the surface; but the west side is more perpendicular, and consists of ten or twelve strata of *surturbrand*, lava, basalt, tuffa, and indurated clay, successively piled above each other. The *surturbrand* is undermost, and occupies four layers, which are separated from each other by intermediate beds of soft sand-stone or clay. These layers are of unequal thickness, from a foot and a half to three feet, and run to the length of about thirty yards, when they disappear in the debris. They differ also in quality: the two lowest exhibiting the most perfect specimens of mineralized wood, free from all foreign admixture, of a jet black; and such pieces as have been exposed to the sun, shine with great lustre, and are very splintery in their fracture. The numerous knots, roots, etc. and the annual circles observable in the ends of the trunks or branches, removed every doubt of the vegetable origin of this curious substance. The only changes it has undergone are induration and compression; having been impregnated with the bituminous sap, and flattened by the enormous weight of the superincumbent rocks. Some few branches stretch at times across the bed, but in general they all lie parallel with one another, and are frequently pressed together, so as to form a solid mass. The third stratum is not so pure, being mixed with a considerable portion of ferruginous matter; gray externally, but black in the fracture, has no lustre, and is much heavier than the former, yet possesses evident traits of its vegetable character. The fourth or uppermost stratum consists of what the Icelanders call *steinbrand*, or coal, from which it differs only in the absence of the gloss, and its containing a quantity of earthy matter. It still retains some faint marks of wood.

Remarkable as the appearance of this rock-wood undoubtedly is, a still more surprising phenomenon makes its appearance between the second and third strata, viz. a bed of dark gray schistus, about four inches in thickness, that admits of being divided into numerous thin plates, many of which possess the tenuity of the finest writing paper, and discover on both sides the most beautiful and accurate

impressions of *leaves*, with all their ramifications of nerves, ribs, and fibres, in the best state of preservation. The whole of the schistose body is, in fact, nothing but an accumulation of leaves closely pressed together, and partially interlaid with a fine alluvial clay. It is also worthy of notice, that when you separate any of the leaves from the mass, they are uniformly of grayish or brown color on the surface, and black on the opposite side. Most of those on the specimens now before me are of the common poplar. A few birch and willow leaves are also observable, but very small in size: whereas many of the poplar leaves are upwards of three inches in breadth.

It would appear from the accounts of Olafsen and Povelsen, as also those of Olavius, that a bed of *surturbrand* extends through the whole of the north-western peninsula. pp. 198, 199.

We have no room to notice the various basaltic formations that Dr. H. mentions, like those in the island of Staffa, and the Giants causeway in Ireland; nor their similarity to certain seams that traverse various parts of New England, indicating a common origin. There is a spot in Cornish N. H. where the basalt pushes out, on the side of a hill, in so decided a columnar shape, triangular and pentagonal, being the common form, as to leave no doubt on the mind of a superficial observer, of its identity with the basalt of the eastern continent, and its islands.

The *climate* of Iceland is by no means so cold, as its name would seem to indicate, or as most persons would imagine, from its high northern latitude. Dr. Henderson tells us that he found the winter, which he spent there, though eight months in length, less severe than the preceding one which he passed in Denmark.

In the month of November, the mercury in Fahrenheit's thermometer did not sink lower than 20° , and it was nearly as often above the freezing point as below it. On the 6th of December, with clear weather and a light breeze from the east-north-east, it sunk to $8^{\circ} 30'$, after which, especially towards the end of the year, the weather became remarkably mild, and continued in this state till near the middle of January; the thermometer for the most part between 34° and 40° . On the 10th and 11th of January it fell as low as $15^{\circ} 30'$, but rose again in a short time, and continued much more frequently above than below the point of congelation till the 7th of March, when we had a strong wind from the N. N. W., and the mercury, which had stood the preceding day between 30° and 34° sunk in the morning to $9^{\circ} 30'$, at noon to 8° , and at 9 o'clock in the evening it fell as low as $4^{\circ} 30'$, which was the strongest degree of frost we had the whole winter.

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It must, at the same time, be allowed, that the winter of 1814, as well as that which immediately preceded it, was considered by the Icelanders as uncommonly mild. The keenest frost ever experienced in Iceland was in the year 1348, when the ocean was congealed all round the island, so as to admit of the inhabitants riding on horseback from the one promontory to the other on the ice. p. 146.

Turning from these views of the natural phenomena of Iceland, we proceed to notice its early history, and the present state of its population.

From the introduction to the Edinburgh edition, we learn that the first permanent settlement made in Iceland, was in the year of our Lord 874. The scattered colonies were united in a republican government in 928, and maintained it for nearly four centuries.

This was the golden age of Iceland. Literature, the arts, commerce, etc. were in the most flourishing condition. For their excellent code of laws, they were indebted to Úlflöt, one of their own countrymen, who at 60 years of age, visited Norway to acquire a knowledge of jurisprudence. In 1261 most of the inhabitants became tributary to Norway, and in 1387 to Denmark. They stipulated in their union to Norway, to retain their laws, and be exempted from taxes; and the king agreed to secure to them the necessary articles of foreign produce, and to preserve peace on the island. No military force has ever placed its foot there! If the conditions were not fulfilled, they were at liberty to withdraw their allegiance. Some alterations in their civil institutions, have of late taken place, from their union to Denmark. During the time of the republic they discovered Greenland, and the American continent, which was several times visited, though no permanent settlement was made.

The habits of the Icelanders are generally devotional, of which Dr. H. relates several interesting instances. They are given to hospitality and are very courteous in their demeanor.

With respect to personal appearance, they are rather tall, of a frank open countenance, a florid complexion, and yellow flaxen hair. The women are shorter in proportion, and more inclined to corpulency than the men; but many of them would look handsome in a modern European dress. In youth both sexes are generally of a weakly habit of body, which is the necessary consequence of their want of proper exercise, and the poorness of their living; yet it is surprising what great hardships they are capable of enduring in after life. It is seldom any of them attain to a very advanced age: however the females commonly live longer than the men. Owing to the nature of their food, their want of personal cleanliness and their being often obliged to sit long in wet woollen clothes, they are greatly exposed to cutaneous diseases. They are also frequently attacked with obstinate coughs and pulmonary complaints, by which perhaps more are carried off annually, than by any other disease.

It has been said, that in general, the Icelanders are of a sullen and melancholy disposition, but often paying the strictest attention to their appearance and habits, I must pronounce the statement inaccurate, and one which only could have been made by those, who have had little or no intercourse with the people. On the contrary I have been surprised at the degree of cheerfulness and vivacity which I found to prevail among them, and that not unfrequently under circumstances of considerable external depression and want. Their predominant character is that of unsuspecting frankness, pious contentment, and a steady liveliness of temperament, combined with a strength of intellect and acuteness of mind seldom to be met with in other parts of the world. They have also been noted for the almost unconquerable attachment which they feel to their native island. * * * * *

They adhere most rigidly to whatever has once been adopted as a national custom, and the few innovations that have been introduced by foreigners, are scarcely visible beyond the immediate vicinity of their factories. Their language, dress, and mode of life, have been invariably the same during a period of nine centuries; whilst those of other nations have been subjected to numerous vicissitudes, according to the diversity of external circumstances, and the caprices of certain leading individuals, whose influence has been sufficiently powerful to impart a new tone to the society in which they moved. Habituated from their earliest years to hear of the character of their ancestors, and the asylum, which their native island afforded to the sciences, when the rest of Europe was immersed in ignorance and barbarism, the Icelanders naturally possess a high degree of

national feeling, and there is a certain dignity and boldness of carriage observable in numbers of the peasants, which at once indicate a strong sense of propriety and independence. *Introduction, Ed. Edition.* pp. 33-36.

The *population* of this island is supposed to have been greater in former times, than it is at present. It suffered greatly from the plague in 1402, and from the small pox in 1707, and 1708, when 16,000 persons were cut off. In 1801, the population was estimated at 47,207, and is probably at present about 50,000.

The *religion* of Iceland is protestant, and the forms and ceremonies are those of the Lutheran church. The whole number of parishes in the island is 184. The clergy are supported in part by the cultivation of small glebes, which are attached to the churches, and in part by certain tithes, which are paid by the peasants. Their incomes, however, are extremely small; the richest living in the island being worth less than 200 rix dollars a year, while many produce only twenty-five or thirty, and some only five. Most of the clergy appear to be men of ardent piety, dead to the world, and devoted to the salvation of souls. Even in this remote region, however, the neology of Germany has its disciples among the clergy, though the number is small; and here, as every where else, it has made its votaries skeptical in their opinions, loose in their morals, and totally regardless of the spiritual interests of their people. The great body of the clergy, however, exhibit that primitive simplicity and affection for their people, which distinguish the Moravian teachers. Our readers will dwell with pleasure on the following beautiful sketch of a sabbath scene in Iceland, from the pen of Dr. Holland.

The sabbath scene at an Icelandic church is one of a most singular and interesting kind. The little edifice constructed of wood and turf, is situated, perhaps amid the rugged ruins of a stream of lava, or beneath mountains covered with unmelting snow. Here the Icelanders assemble to perform the duties of their religion. A group of male and female peasants may be seen gathered about the church, waiting the arrival of their pastor; all habited in their best attire after the manner of the country; their children with them; and the horses which brought them from their respective homes grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one with a kiss of salutation. The pastor makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost parental kiss to the little ones, who are to grow up under his care. These kind offices performed, they all go together into the house of prayer. p. 23.

Much attention is paid by the clergy to the instruction of the young in the principles of religion, and the results may be gathered from the following passage.

When the ordinary service was over, he (the pastor) went into the middle of the church, and collecting the young people of both sexes around him, he catechised them, for about half an hour, from the subject of his sermon. This he did, with the view of gratifying a wish I had expressed the preceding evening, of being present at an Icelandic catechising. The exercise proved interesting in the highest de-

gree. Though wholly unapprised of his intention, the youth replied to the questions he put to them, in the readiest and most apposite manner, and discovered an acquaintance with the cardinal points of revealed religion, which I have seldom seen equalled by those whose spiritual advantages are vastly superior. p. 73.

Family worship is practised in Iceland to an extent which is rare in most other countries, as appears from the following extracts.

The exercise of domestic worship is attended to, in almost every family in Iceland, from Michaelmas to Easter. During the summer months the family are so scattered, and the time of their returning from their various employments so different, that it is almost impossible for them to worship God in a collective capacity; yet there are many families, whose piety is more lively and zealous, that make conscience of it the whole year round. * * * *

On the 7th, which was the Lord's day, as there was no sermon in the vicinity, I ascended the rising ground behind the factory, and falling in with a dry and sheltered spot, I lay down on the grass, and after spending some time in prayer to the Father of Lights, and God of all my mercies, I took my Bible out of my pocket, and began to enjoy some of the heavenly strains of the sweet singer of Israel. While my thoughts were borne on high by the elevations of his sacred muse, I heard the notes of harmony behind me; which, on turning about, I found proceeded from a cottage, at a little distance to the left. The inhabitants, consisting of two families, had collected together for the exercise of social worship, and were sending up the melody of praise to the God of salvation. This practice is universal on the island. When there is no public service, the members of each family (or where there are more families they combine,) join in singing several hymns; read the gospel and epistle for the day, a prayer or two, and one of Vidalin's sermons. Where the Bible exists, it is brought forward; and several chapters of it are read by the young people in the family. pp. 59, 60.

In winter at the conclusion of the evening labors, which are frequently continued till near midnight, the family join in singing a psalm or two; after which, a chapter from some book of devotion is read, if the family be not in possession of a Bible, but where this Sacred Book exists, it is preferred to every other. A prayer is also read by the head of the family, and the exercise concludes with a psalm. Their morning devotions are conducted in a similar manner, at the lamp. When the Icelfander awakes, he does not salute any person that may have slept in the room with him, but hastens to the door, and lifting up his eyes towards heaven, adores Him who made the heavens and the earth, the Author and Preserver of his being, and the source of every blessing. He then returns into the house, and salutes every one he meets with, "God grant you a good day!" p. 155.

The following passage records an interesting national custom, which is almost peculiar to Iceland.

Monday the 15th, about ten o'clock in the forenoon, I left Håls, accompanied by the clergyman, his son, and one of his servants, who accompanied us a few miles on our way. Immediately on setting out, we all took off our hats for about the space of five minutes, and implored the Divine mercy and protection. This laudable and impressive custom is universally practised, in such parts of Iceland as remain uncontaminated by the example of those foreigners who "live without God in the world." Before crossing, and after having crossed a river, the genuine Icelfander also moves his hat, in token of the sense he entertains of his dependence on the Supreme Being; and the fishermen, when they put to sea, after they have rowed the boat into quiet water, at a short distance from the shore, take off their hats, and send up a prayer, committing themselves to the protection of God, and soliciting his blessing on their labor. p. 74.

The *education* of children in Iceland is wholly domestic, there being no parish schools, or even private establishments for instruc-

tion in the island. Still the great body of the youth are instructed by their parents in reading, writing, and arithmetic, and many of them understand the learned languages. As a people, the Icelanders have an uncommon attachment to knowledge. "Their sense of national honor," says Dr. H. "generated by a familiar acquaintance with the character and deeds of their forefathers, spurs them to emulation, independent of the still more powerful inducements, arising from the necessity and importance of religious knowledge." "I have been frequently astonished," he adds, "at the familiarity with which these self-taught peasants have discoursed on subjects which in other countries, we should expect to hear started by those only who fill a professor's chair." We have room only for the following instances. Speaking of a peasant whom he accidentally met with, carrying his produce to market, Dr. H. says,

The knowledge he discovered of the geography and politics of Britain quite astonished me. He gave me a long detail of the events that transpired during the usurpation of Cromwell, and proposed several questions relative to the Thames, Tay, Forth, etc. His acquaintance with these things he has chiefly derived from Danish books; and having lately fallen in with an interesting work in German, he has begun to learn that language, in order to make himself master of its contents. I could not help smiling when he told me, in as grave and positive a tone as if he had been versed in all the learning of the schools, that the late Dr. Jonson of Skalholt was profoundly skilled, not only in theology, but also in *philosophy*. This last word he pronounced with an emphasis and an air, which indicated a conviction of his having said something big with important meaning. p. 139.

Of another peasant, who being desirous to see an Englishman, had called on him at Hoskulstad, Dr. H. says.

I took him at first to be of a dull and stupid turn of mind, but we had not conversed many minutes when he began to expatiate on a plurality of worlds, with an eloquence and exactitude that perfectly astonished me. "There is, for instance, *Jupiter* and *Saturn*, and ——" forgetting and placing his hand on his forehead, "and —— the planet lately discovered by Dr. Herschel in London. They must be inhabited; they are not globes of fire." Though disappointed in his expectations of obtaining absolute certainty from me on the subject, he was pleased to find that I agreed with him as to its extreme probability, and regretted much that it was not in his power to visit the Doctor, as he had many questions to propose to him on this and similar topics. p. 237.

The *literature* of Iceland will well repay an attentive study. We are much gratified to see Dr. H's dissertation upon it, in the Appendix to the Edinburgh edition of his Journal. His account of it is not as extended, nor does it manifest as deep and discriminating a penetration into its beauties, or its peculiarities, as we should have been pleased to see. Still the facts mentioned are valuable, and the criticisms mainly just. A nation which sprang into existence by the force of individual enterprise, and sustained free institutions, for nearly four centuries,—which notwithstanding its more recent subjection to a foreign power, has preserved its manners, and cus-

toms, and dress, unchanged for *nine centuries*; which, retired within its humble dwellings, meditates until the mind lives among its own creations, casting every thought into the form of some elevating truth, and clothing it in the drapery of a spiritual imagination—such a nation may well have an original literature, worthy of the closest study. Nor is this all. To the Iclander, hair-breadth escapes, and daring enterprises, are of every day's occurrence. He lives amidst impetuous rivers, and rugged precipices, and ocean tempests, and ice-fields bursting with volcanic power. These scenes are not confined to the observation of a few servants or guides, who are appointed, like the mules of the Andes, to pass through perils of the mountain and ravine, the volcano and the tempest; they come home to the restless spirit of the whole nation. If there is *thought* among the people, a communion with such scenes, a familiarity with such dangers, must give a character of energy, fearlessness, and self-respect, to minds thus trained up amid scenes unequalled in terror, in grandeur, and in power. There is too, at times, in the bays and among the islands of Iceland, a calm and quiet beauty,—a beauty in the smooth sea, and the quick springing vegetation, and the bold clear outline of the distant land, which is the more lovely, the more deeply affecting to the heart, from its contrast with the sternness and terror, which seem the presiding genii of the coast. Blot out the works of man—the castle of St Elmo, the city of Naples, and the range of white palaces, extending round the bay to Portici, and there are an hundred bays in Iceland, which for boldness of outline, for calmness and repose, for clearness and purity of air, and for all the associations of volcanic power, are not inferior to the far famed bay of Naples. There is more of smiling beauty in the south of Europe, more of what may be simply admired, without being dignified by the neighborhood of sublimity, and without being compassed round by those lofty and spiritual associations, which make it the light and joy of a thinking mind; but in the north, the two are more perfectly blended, and render each other the more intense.

The principal remnant of ancient northern poetry, is the Edda, which is divided into two parts, the ancient, and the modern. The former is a compilation of poems by Sœmund Frodè, from several authors, respecting whom there has been, and will continue to be, much variety of opinion. The principal poems, in this part, are the Hânaniâl or “the sublime speech of Odin,” and the Voluspra, or “the prophecy of Volâ.” The former is a collection of the precepts of Odin; the latter a short and obscure digest of Scandinavian mythology. Sœmund was born in 1056. The other part of the Edda is attributed to Snorro Sturlusen, who was born in 1178; and is a collection of rules and directions of various kinds, for the

writing of poetry. The whole work may be called studies in poetry, the general object being to give instruction in the art, and to promote its cultivation. One of the most prominent features in Icelandic poetry, is its alliterations; the fundamental rule of which is, that there be in every couplet three words having the same initial letters, two of which must occur in the former hemistich, and the other in the latter. In the two following examples, the alliteration is distinguished by capitals.

Gott at Göra
Gétum Ver aldrei;
To do good will ne'er be our
task.

Vid that Villu-diup
Vard enum slæga
Bölnek Bidleikat
Barmi Vitis â;
Into this vast abyss: the wary fiend
Stood on the brink of hell.

There are several kinds of alliteration, some of them connected with rhyme. In one metre, every word is rhymed. Some of the earliest English poetry is distinguished more for its alliteration, than for any other poetical characteristic, as in the works of Longland. The Icelander regards alliteration as very essential to true poetry. *De gustibus non est disputandum.* For further information on this topic, we must refer our readers to the Appendix of the Edinburgh edition of the Journal.

The historical compositions of the Icelanders are said to be very numerous and valuable, and were written while Europe was slumbering in the dark ages. They are called Sagas, and are remarkable, as a whole, for their minuteness, accuracy, and simplicity. They are interwoven with poetry, and are treasured up by individuals and families, and constitute a large portion of the reading to which the inhabitants have access.

The following description of a winter's evening in Iceland, presents a very interesting view of the attachment of the people to literary pursuits.

Between three and four o'clock the lamp is hung up in the principal apartment, which answers the double purpose of a bed-chamber and sitting-room, and all the members of the family take their station, with their work in their hands, on their respective beds, all of which face each other. The master and mistress, together with the children, or other relations, occupy the beds at the inner end of the room; the rest are filled by the servants.

The work is no sooner begun, than one of the family, selected on purpose, advances to a seat near the lamp, and commences the evening lecture, which generally consists of some old saga, or such other histories as are to be obtained on the island. Being but badly supplied with printed books, the Icelanders are under the necessity of copying such as they can get the loan of, which sufficiently accounts for the fact, that most of them write a hand equal in beauty to that of the ablest writing masters in other parts of Europe. Some specimens of their Gothic writing are scarcely inferior to copperplate. The reader is frequently interrupted, either by the head, or some of the more intelligent members of the family, who make remarks on various parts of the story, and propose questions, with a view

to exercise the ingenuity of the children and servants. In some houses the sagas are repeated by such as have got them by heart; and instances are not uncommon, of itinerating historians, who gain a livelihood during the winter, by staying at different farms till they have exhausted their stock of literary knowledge. It is greatly to be deplored, that a people so distinguished by their love of science, and possessing the most favorable opportunities of cultivating it, should be destitute of the means necessary for improving them to advantage. p. 154.

Before we close, we would offer a few general remarks which have occurred to us in examining the peculiar state of society among this retired and interesting people. We have been much struck, in perusing this Journal, with the developement of mind in the Icelanders,—not merely its *actual* developement, but the *character* which it assumes, its raciness, its strength, its comprehensiveness. It bears a striking resemblance in this respect, to that which we so much admire in our Pilgrim Fathers, and which at the period of our revolution, erected a monument of its power and intellectual reach, at which the world is gazing, and will continue to gaze for ages to come. A national character of this kind, is the result of a strong sense of *personal responsibility* among a people, who are placed under circumstances to call forth such a sentiment. The character of man, considered as a social being, cannot be rightly or safely developed, except under the condition of individual spontaneity. If his *own* will is not made the ground of his efforts; if his *own* choice is not the moving spring within—a choice exerted under a sense of responsibility to some of the necessary conditions of right, (e. g. the interests or welfare of others) the worst of all consequences is the result,—the subjugation of an immortal mind to the law of mere physical impulse. The obvious tendency of things in very compact states of society, is more or less to this result. Here is one great error in the principal governments of christendom. They have treated the mass of the people as machines which are incapable of self-direction. The human soul will not submit to this always, and therefore it is that many of the governments are now rocking in the tempest of revolution, or quaking with fear at their distant, but coming shock. Governments may by false lures, under the name of “fostering care,” easily tempt a nation to rush headlong into any field of enterprise which promises a *golden* harvest. Men will sell themselves at any time to the most degrading slavery, that of unhesitating obedience to mammon; but this will be at the expense of following, not the enlightened dictates of their minds, under a sense of their responsibility and duty, but their own passions, regardless of the interests of others. The manufacturing districts of England, illustrate this remark, and show the *tendency* of the principles, which now too generally prevail. Men, women, boys, girls, are kept *twelve* or *fourteen* hours of the day at the loom, or the spindle, or the forge, or the grind-

ing wheel, and they become—what? Machines, at which a North American savage would look with more astonishment, than at the first steam-boat, that broke the stillness of the western waters; and which an Icelander, fresh from a page of Homer or an Eddaic Ode, could not understand to be any thing more, than a superior kind of Ourang Outang. Nor does the manner in which agriculture is pursued, in most of the countries on the continent of Europe, permit the peasant to rise much above the English operative, though it is impossible to pursue this branch of labor without some redeeming effects. The idea of amassing wealth, as wealth, seems never to have entered the mind of the Icelander. Indeed he has been cut off, by the peculiarity of his situation, from the indulgence of that love of money, which is now the impelling power, that keeps the machinery of most governments in motion. When therefore his limited wants are provided for, he turns his attention to the culture of his mind, until for the purposes of intellectual and spiritual existence, for pure and elevated enjoyment, for manly and disinterested traits of character, for justness and originality of thought, the common people of this island are probably superior to those of any nation in Europe. The books to which they have access are very few, but this can scarcely be called a disadvantage. When an Icelander reads Homer, or the Edda, or the Sagas, to him the depository of national law and national history, he puts forth his energies to grasp whatever is high and elevated in thought, and whatever reveals new and sublime ideas pertaining to the unseen world. His mind comes directly in contact with the comprehensive and daring intellect, that is treasured up in

“Thoughts that breathe and words that burn,”

and thus is he awakened to the communion of a higher life. With us, books are so numerous, that to each individual must be parcelled out that which belongs to his appropriate business, and as to having intercourse with those minds which ranged not only through the whole world of matter, but almost through that of spirit; most even among the higher classes have no time! We could not attend to the calls and the proprieties of life; and he that is inattentive here will be out of fashion—the laughing stock of the few—the laughing stock of the many. To be sure we have Shakspeare, and Milton, and Thomson, and Cowper, and Wordsworth, and above them all, we have the bible, the most glorious of all repositories for principles in literature, for all the elements of thought and feeling, and this in every man's hand, but how few have time for such studies! We spend a week in obtaining some little convenience, and in the indirect cultivation of a refined selfishness, while we have not an hour for the bible, or for Milton, or for

Wordsworth. In every neighborhood, there are works, which if read and digested, would make a vast addition to our intellectual strength, but which are now only glanced at, because Mrs. Hoffland, or Miss Porter, or Lady Morgan, or Sir Walter Scott are at the door, furnishing volume after volume, written and printed at full speed, and which must be read too at the same pace, or we shall be left behind by the passing fashion of this world. Such attempts at acquiring knowledge, only make the public mind a lumber room, where fragments of thoughts alone are found. It is too much forgotten, that the period in our national history which constitutes our pride and our glory, was not a reading, but a thinking and an acting period;—that had it been less a thinking era, its actions would have been rash and foolish, and had it been less an acting era, its thoughts would have been framed into ideal creations, beautiful but Utopian. It presents a state of things, therefore, more worthy of our study, than all the forms of European society, and all the promised advantages arising from commercial or manufacturing regulations.

Division of labor seems scarcely to exist in Iceland, and of course its inhabitants are destitute of that national wealth, which arises from the concentration of many minds to one species of employment. Every clergyman is the cultivator of his own farm; and every farmer is his own smith and mechanic. How destitute such a people must be of most that constitutes our comforts and conveniences, and how great a loss of time must result from these rude efforts at doing every thing, we need not say. Still with their love of knowledge, and high standard of morals, this very fact contributes to their intellectual improvement. The long leisure of the winter, gives them an opportunity to store their minds with valuable thoughts. The state of society, and the situation of each household, calls for the continual exercise of the mind and heart, so that all the intellectual attainments are called forth, in some form, producing an accuracy and an enlargement which is often very surprising.

One of the most serious evils, on the contrary, to which the youth of our country are exposed, is the *facility of obtaining knowledge without thinking for themselves*. This evil is greatly enhanced by the mode of teaching which prevails in a large proportion of our schools and higher seminaries of learning. The mind of the pupil is treated like a reservoir which is to be filled, not a living principle whose powers are to be expanded into instruments of original thought. It is perpetually forgotten, at least in practice, that a child may be kept for years at his studies, and have a vast amount of knowledge pass through his mind, and yet bring away with him but little that is valuable in facts, principles, or mental habits. The

receptive faculties may be highly disciplined, while the *active* powers, which are employed in forming new combinations of their own, are suffered to lie wholly dormant. Thus in our grammar schools, boys are taught for years to construe and parse Latin sentences, until every form of construction in the language has passed under their view a hundred times perhaps, and yet, in most instances, are left in total ignorance of the fundamental principles on which those sentences are framed. Ask them, "Is this good Latin, or bad; ought the subjunctive, or the indicative to be used here; what law controls the use and sequence of the tenses; what rules determine the order and collocation of the words," and they will tell you with an air of surprise, that they know nothing of such matters, that they have been accustomed to take sentences *as they come*, without any thought of the principles on which they are constructed. And yet all the varieties of usage in this respect, have been constantly passing before their eyes; and a knowledge of the principles in question, is absolutely necessary, in a multitude of instances, to decide the true meaning of an author. But unhappily, such have been our modes of teaching for many years past, that instructors themselves have in general but little acquaintance with this part of the subject; though a few months' attention to Latin composition, with the aid of such works as Zumpt's Latin Grammar and Crombie's Gymnasium, would prepare them to teach the language with incomparably more precision and effect. Of classical studies as they are too generally conducted among us, it is emphatically true, that a person may be "ever learning, and never able to come to a knowledge" of the subject; and we hazard nothing in saying, that one who should be taught, as in Germany, to *write* and *speak* Latin for a twelvemonth, not merely by the aid of books which furnish him with the words and forms of construction, but by his own efforts under the guidance of a competent teacher, though he may have read but few authors, would have the foundation of better scholarship, than a large part of those who graduate at our colleges. What is thus true of classical instruction, is true also of the manner in which most branches of knowledge are taught. The pupil is habituated chiefly to *receive* instruction; not to combine anew, to carry out principles into their results, to resolve individual cases into general laws, and by arranging his acquisitions for himself, to fix them permanently in his memory. We know there is much difficulty in the case; that children and youth are far more willing to take things *as they come*, than to *make things as they should be*, to receive principles upon trust, than to investigate and decide for themselves. Nor do we suppose they will succeed, except very imperfectly, in their first attempts; or that teachers can ever lead them forward in the course of mental discipline pro-

posed, without adroitness, patience, and a thorough acquaintance with the subject. Still we contend, that this ought with every instructor, to be the object at which he aims from first to last. Principles or facts inculcated in any other way, are rarely remembered by the pupil, except in connection with his text book.

Our fathers were not very extensively instructed in the learning of the schools, except a few who first came from England, but they were men of sound mental discipline, accustomed to call forth the resources of their own minds, and apply them to the business in hand; and were obliged to study the structure of society for the sake of making it, what the principles in their own bosoms demanded society should be. Nor were they hedged up within the narrow compass of mechanical modes of life; their minds spread out upon every thing. A mother, instead of teaching her daughters to arrange a parlor in the most showy manner, or to fit a Leghorn to the newest fashion, was obliged to instruct them in all the diversities of household work, and the varieties of intellectual employment. She, and not the boarding school, was made the teacher, and the guardian of their principles, herself being the exemplification of their value. The father taught his sons at his own fireside, in law, history, and politics, so far at least as these were necessary to make them good patriots, and enlightened republicans. The business of life was but the reduction of these principles to the exigencies of the growing society. But now all such matters are committed to a few books, which are said over at a high school, or a female academy, and the progress which is made in actual knowledge—in facts and principles *established in the mind*, is too often exceedingly limited. We have more display than formerly, more apparatus, more books, more schools, vastly more talk about education. And in too many instances this is all. By aiming to cover too much ground; to make every thing *easy*, as if one object of study was not to *break in* the mind to painful effort; and above all by crude notions about a *practical education*, which in the view of many embraces nothing that cannot be reduced to *immediate* practice, the cause of sound instruction has suffered very greatly in this country. Many enlightened men have, unhappily, through such causes, become disgusted with the whole subject; and are too much disposed to overlook the improvements which can and ought to be made in our modes of teaching, and which the superficial character of the age peculiarly demands. But we have dwelt on this subject longer than we intended, and must return to the work before us.

Dr. Henderson's Journal, as well as that of Messrs. Tyerman and Bennett, is a happy exemplification of the advantages which may be conferred on the cause of general information, by the la-

bors of our great religious charities. In this point of light, we consider the influence of these works as highly salutary. Such contributions to our stock of knowledge respecting distant countries which have been but little explored, raise the character of our Missionary and Bible Societies, in the view of many who have been heretofore accustomed to regard them with coldness or contempt. For this reason we think increased attention should be paid to the preparatory studies of our missionaries in this respect. They ought to be men of science and general information, qualified when they enter on the field of their labors, to collect and arrange the knowledge which falls in their way, with scientific accuracy. With a view to this and other objects, we hope the time is not far distant, when we shall have at least one missionary establishment, connected with some of our colleges or theological institutions, where our young men who are preparing to labor among the heathen, may, while pursuing their studies in divinity, obtain a *practical* acquaintance with the physical sciences, and may enter, as far as possible, on those studies respecting the history, antiquities, superstitions, and philosophy of the nations which they are to visit, which are now too generally deferred till they arrive on the spot.

ART. III.—THE CHRISTIAN MINISTRY.

The Christian Ministry, with an Inquiry into the cause of its Inefficiency. By the Rev. CHARLES BRIDGES, B. A. vicar of old Newton, Suffolk; and author of "Exposition of Psalm cxix." New York: Jonathan Leavitt. Boston: Crock-
er & Brewster; 1831. In two vols. 12mo.

This work has been republished in this country with a commendatory notice, by the Rev. Dr. Milnor of New York. We call the attention particularly of our clerical readers to it, as a practical work of high value, on the duties of their calling. It is plain, simple, and thorough in its character; evidently the production of a man ardently attached to the ministry; abounding in scriptural views of the nature of this great office; and illustrating those views, in a full and interesting manner, by the sentiments of eminent ministers of the gospel, and by pertinent anecdotes from the lives of distinguished pastors and preachers. It is not such a work, indeed, as we should expect from those profound British thinkers, Foster and Hall; but it is such a book as we most love to peruse in those moments of care and perplexity, of doubt and despondency, when we seek not for profound discussion, or new views, but when we wish for scriptural encouragement in our work, and ask for the friendly

aid and counsel of an experienced pastor, and the voice of christian friendship to cheer us in the arduous toils of this self-denying office. To induce our readers to become possessed of a book eminently adapted, we believe, to do good, we shall give its outlines by recording the titles of the chapters, and by a single extract—presenting views which we wish particularly to commend to the attention of our readers, and which may serve as a fair specimen of the general style of the work. The volume contains a discussion of the following subjects. General view of the christian ministry.—General causes of the want of success in the christian ministry.—Causes of ministerial inefficiency, connected with our personal character.—The public work of the christian ministry. The pastoral work of the christian ministry.—Recollections of the christian ministry.

The extract which we shall present relates to habits of study.

Nor let it be thought, that studious habits must necessarily infringe upon the more active employment of our work. What shall we say to the nine ponderous folios of Augustine, and nearly the same number of Chrysostom, volumes not written like Jerome's, in monastic retirement, but in the midst of almost daily preaching engagements, and conflicting, anxious, and most responsible duties—volumes not of light reading—the rapid flow of shallow declamation, but the results of deep and well-digested thinking? The folios also of Calvin, the most diligent preacher,* and of Baxter, the most laborious pastor, of his day, full of thought and matter, bear the same testimony to the entire consistency of industrious study with devoted ministerial diligence. The secret of this efficiency seems to have much consisted in a deep and important sense of the value of that most precious of all talents—*time*, and of an economical distribution of its minutest particles for specific purposes. Mr. Alleine would often say, 'Give me a christian that counts his time more precious than gold.' Mr. Cotton would express his regret after the departure of a visitor, 'I had rather have given this man a handful of money, than have been kept thus long out of my study.' Melancthon, when he had an appointment, expected not only the hour but the minute to be fixed, that time might not run out in the idleness of suspense. Seneca has long since taught us, that time is the only thing of which 'it is a virtue to be covetous.' And here we should be like the miser with his money—saving it with care, and spending it with caution. It is well to have a book for every spare hour, to improve what Boyle calls the 'parentheses or interludes of time, which, coming between more important engagements, are wont to be lost by most men, for want of a value for them: and even by good men, for want of skill to preserve them. And since goldsmiths and refiners,' he remarks, 'are wont all the year long to save the very sweepings of their shops, because they may contain in them some filings or dust of those richer metals, gold and silver; I see not why a christian may not be as careful, not to lose the fragments and lesser intervals of a thing incom-

* "What shall I say of his indefatigable industry, even beyond the power of nature, which being paralleled with our loitering, I fear will exceed all credit? and may be a true object of admiration, how his lean, worn, spent, and weary body could possibly hold out. He read every week in the year three divinity lectures, and every other week over and above; he preached every day, so that, (as Erasmus saith of Chrysostom,) I do not know, whether more to admire the indefatigableness of the man, or his hearers. Yea, some have reckoned up that his lectures were yearly one hundred and eighty-six, his sermons two hundred and eighty-six, besides Thursday he sat in the presbytery," etc. etc. *Clark's Lives*

parably more precious than any metal—time; especially when the improvement of them by our meleteticks may not only redeem so many portions of our life, but turn them to pious uses, and particularly to the great advantage of devotion. pp. 58—60.

The work is designed evidently for the clergy of Great Britain, and particularly those of the established church. Coming from the bosom of that church, and designed for its members, we hail it as an omen of great advancing good. We regard it as an indication of no small progress towards a better state of things there, that such a work as this is patronized, and that in less than five months, a second edition has been demanded. But though intended particularly for that church, it is adapted to christian ministers of all denominations. Indeed it contemplates the work of the ministry as it was appointed by the Lord Jesus, and wherever it is read, it will do good.

With one thing we have been particularly struck in its perusal, viz. that no small part of its illustrations, and of the anecdotes and authorities introduced on the subject of the ministry, are taken from this side the ocean. This fact is a voluntary tribute to the descendants of the Puritans, which we were not quite prepared to expect from England, and especially from the bosom of the established church. As a people, we are young. We have no established religion. We have been without ecclesiastical patronage, without the fostering care of government, without sinecures, and without such independent provision for the ministry, as to give leisure for that intellectual advancement, which might be expected under an established religion. Preachers in this land are doomed to toil; and one of the most laborious and active occupations here, is, without doubt, the christian ministry. It is a tribute of which we would speak with deep interest;—it is a voice which we desire all men to hear in favor of our free institutions, when foreigners turn their eyes to this country for illustrations of the true nature of the pastoral office, and for examples of self-denying industry and faithfulness among the heralds of salvation. We turn instinctively to our free institutions, and look over our history with new gratitude and delight, to trace the molding power of their organization in this country, in forming the ministry. We ask ourselves whether the nature of our institutions is fitted to give appropriate beauty and largeness to the embassy which the preacher bears? And what is the kind of ministry which is best adapted to our civil and religious organization, and connected with the preservation of our civil rights, and the welfare of the church of God?

Commending the book which is the occasion of our remarks, to the cordial notice of our readers, we desire at this interesting period of the history of our republic, to do as much as in us lies to hold

before our countrymen what we deem to be the appropriate character of this class of men, and from the memory of the past, the aspect of the present, and the anticipations of the future, to keep full in the public eye, a subject on which we mean frequently to dwell, the importance of an able and well educated clergy.

It is impossible to contemplate the history of this republic without feeling that the whole of its organization, has been such as to give developement to the proper powers and influence of the christian ministry. From its settlement a series of events has been in progress, demanding profound wisdom, indefatigable activity, rich and varied learning, and indomitable courage and integrity. Every one knows that the whole system of society in New England, was framed under the auspices of the christian religion, and of course under the direction, in no small degree, of those whose office it was to preach the gospel. Nor was it possible that ignorant or inactive ministers should have been adapted to that state of things, or that they *could* have met the crises which occurred in the foundation of a mighty empire. The constitution of a vast civil polity was to be framed. The formation of churches was an object of deep solicitude, and required profound wisdom. Laws adapted to a new and peculiar community were to be enacted. The earth was to be subdued and cultivated. Morality, chastity, industry, intelligence, and order, were to be promoted among the people. The eye of the lawgiver and the christian could not but run along future ages, and anticipate the grandeur of a mighty christian empire. For the enjoyment of freedom they had sought the dreariness and solitude of a vast wilderness; and they were conscious of living to mold the destiny of countless millions.

Many would have thought that to preach to a handful of people on the shores of Plymouth, to instruct the little flock that came across the waters, and who were encountering all the perils of the wilderness, and the privations of a life in a strange and inhospitable country, an ignorant ministry would have been sufficient. Thus many think now about our western *world*. But our Puritan fathers had different conceptions of the nature of this office. Profoundly learned when they came to these shores, they have been unequalled in this country or any other for patient study and toil, even after their arrival. Till within a few years, there were no men in this country, and scarcely in any other, who have been so profoundly skilled in the oriental and ancient languages, or so laborious in writing books, as the men who came first to New England.

Here we are happy to record the high eulogium of a man, than whom no one in our country is better qualified to speak, or whose opinions in the literary and political world, have more the authority

which by common consent has been conceded to him on the bench.

"They were so fortunate," says Chancellor Kent, "as to enjoy the presence and guidance of one man who had been early initiated in university learning, and proved to be one of those superior and decided characters, competent to give a permanent direction to human affairs. No sage of antiquity was superior to him in wisdom, moderation, and firmness; none equal to him in the grandeur of his moral character, and the elevation of his devotion. This learned audience will have perceived that I allude to the Rev. Thomas Hooker, whom his distinguished biographer has termed *the light of the western churches, and oracle of the Connecticut colony.*"* "The leading puritans of New England and the great body of protestant clergy every where, no less than the fathers of the primitive church, were scholars of the first order. Let us take as a sample from among ten thousand, the Rev. John Cotton, styled *the father and glory of Boston.* He was advanced in early life, by reason of his great learning as a scholar, to a fellowship in the English university of Cambridge. His skill in the Hebrew, Greek, and Latin languages, as well as in textual divinity, was unrivalled. His industry was extraordinary. He wrote and spoke Latin with ease, and with Ciceronian eloquence. He was distinguished as a strict and orthodox preacher, pre-eminent among his contemporaries for the sanctity of his character, and the fervor of his devotion. He died as he had lived, in the rapturous belief that he was in reality to join in the joys and worship of the saints in glory."†

Nor did they deem any of their acquisitions to be useless in the wilderness. One of the first of their measures was to found Harvard College. Never did a puritan conceive that a minister of the gospel could be fitted, even for the western wilds, without a long and profound training in the schools. Every idea which he had of the perpetuity of liberty, was blended indissolubly with the thought, that the ministry should be profoundly trained for their work.

Under auspices such as these our country rose. There are few subjects from which the mind less willingly departs, than from the contemplation of that peculiar and wonderful race of men. We feel that the ministers and people of that age had been formed for each other; and both had been formed to meet the toils and hardships connected with the subjugation and culture of the rocky soil to which God directed them. And though they were a sect which has been "every where spoken against," yet their memorial is the virtue, the order, the intelligence, and the piety of the northern States, and no small part of the results of the effort to spread the knowledge of the gospel, and religious freedom, among all the empires of the earth.

It would almost seem as if the conceptions of our fathers on this subject, had been formed by a prophetic anticipation of what this republic is destined yet to be. One can hardly help reflecting on what *might* have been the state of things in this land, if they had

* Address before the Phi Beta Kappa Society, 1831. p. 9.

† Ibid. pp. 25, 26.

possessed different views respecting the nature of the gospel ministry. Had they believed that an ignorant ministry would be adapted to the new world ;—had they been men of limited views, or weak judgment, or slender learning and piety, these qualities would have gone into all the veins and sinews of our empire. Had the Catholic placed his foot on the rock of Plymouth, instead of the Puritan, New England would have been *now* what South America is. Ignorance and superstition would have spread over all the hills and vales, and the intellect now so free, so enlightened, so manly, would have been prostrate beneath a base and groveling superstition. We cannot but add, had they possessed the views which have prevailed among some protestant denominations in our country, in regard to the christian ministry, those views would have done more than all the subsequent efforts of the statesman could have *undone*, to form a wild and fanatic population, and to shed over all this nation the elements of ignorance and misrule.

It was the glory of New England, that her first preachers were fitted to any possible intellectual or moral growth of this republic. There has not been, and there will not be, a state of the public mind, in which the first preachers of New England would not have been competent to meet all that could be demanded of ministers of the gospel. First in industry, first in toil, first in piety, they stood at the head of this Republic, not only as leading the way to this western world, but as illustrating most impressively, what America *must have*, and *must be*, if her institutions are to be free ; if her schools are to flourish ; if her science and arts are to be under a mild and wholesome discipline ; and if her broad fields and streams are to continue to invite from afar the stranger, the oppressed, and the fatherless, to the hospitalities of freedom, and the dwelling place of virtue and peace. Our eyes delight to dwell on the wonderful sagacity of those men, in foreseeing what our country would demand in her religious teachers ; and upon that stern and indomitable firmness which sustained them in the perils of the western wilderness, that *we* might be blessed with the labors of a ministry which should blend all that is profound in learning, courteous in refined life, eloquent in persuasion, bold in investigation, and mild and lovely in the religion of the Son of God. We give humble and hearty thanks to the Great King of Zion, that we are permitted to look back to an early history like this. And we cannot but be struck here with the indications in our national infancy, that the God of nations contemplated in the formation of our republic, some gigantic purpose respecting the future condition of all mankind. Under what different auspices has our country risen, from those of the Greek, the Roman, and even the German, the French, and the British people. Age after age, in all those nations, rolled away

with no such commanding elements of formation as we have seen here. Their early history was amidst fables and poetry, and day-dreams, and a wild and fanciful mythology; and even after the lapse of centuries, there has not existed among any other people, though enjoying all their laws, and learning, and religion, any power to mold advancing generations, to be compared with what attended the very first touch given to the principles and destiny of Americans. Here, a sun rose bright and full, to shed its beams all along the path of those who were laying the foundation of a mighty empire; there millions toiled age after age in "disastrous twilight," and scarcely did centuries disclose on their lands what shot by one steady effulgence, from *the beginning*, across the bosom of the dark western forest.

The extraordinary circumstances under which the American church has gone forward, have changed somewhat the views of the ministry, and given a new direction to the minds of our countrymen. Our country is fitted for enterprise. Every active power is called into requisition. Boundless western prairies stretch out their uncultivated bosoms, to be traversed and tilled by civilized man. Vast streams roll their waters to the ocean, rising in the interior of yet unpenetrated forests, and laving by their rolling floods, lands unequaled in fertility on the banks of the Nile or the Jordan. On the borders of those streams, men are invited to plant towns and cities; and the bosoms of those internal floods, they seek to cover with the fruits of husbandry, and the productions of art. Over lands fertile beyond the conception of the ancient Roman and the colonizing Greek, still repose the shades of a dark wilderness, where have not yet been heard the axe of the pioneer, or the song of the ploughman. But soon those forests will disappear, and the habitations of men will take the place of the lair, and the cry of the beast of prey give way to the busy scenes of commerce, of husbandry, and of art. Never have the powers of a people expanded so rapidly as in America, since the war of Independence. The energies of the nation were before *pent up*, and confined to the states that now merely skirt the Atlantic. Once free, American enterprise burst every barrier. The flood rolled westward; and all the previous conceptions of political economists were outstripped by what an amazed world has seen to be *fact* in peopling the new hemisphere.

It was impossible but that this state of things should affect the ministry. Men began to inquire, whether the somewhat staid and leaden habits of the pulpit, should not be broken up; whether the active powers might not be put to greater tension, and gain an ascendancy over the contemplative habits of our fathers; and whether it was not demanded that the ministry should keep pace with

the state of things that has unexpectedly grown up around us. Rules which apply to the fixed and Gothic habits of the darker ages, apply with but little force to our own times. Gauges with which we could measure the ministerial duties of other days, little besit our own country. We have in law and in legislation broken up the elder habits of thinking among men. We are striking out new modes of freedom ; new tracks of thought ; new measures to be applied to the capabilities of men. We are forming a state of things in this republic, very much as if we had not the memorials of past ages. The maxims of the Roman do not apply to us, for his purpose was conquest, and monuments, and laurels. *We* have nothing to conquer but the sturdy oaks of our mountains, and the obstructions of our streams, and the barriers to the free access to a soil given to us fresh from the hand of God. The principles of the Greek have as little applicability to us. He adorned the stunted territory which God gave him, with temples, and arches, and altars, and then sought adjacent lands where to place the monuments of his wisdom, and the proofs of his art,—the beauteous forms which the hands of Praxiteles and Phidias taught to start breathing from the marble. *We* have no such breathing forms of statuary ; we are not pent up in a straitened territory ; we need not seek other lands to proclaim our wisdom ; or to deposit the monuments of our art. Least of all do the maxims of the schools, the thoughts that have received their forms beneath the eye of monarchs, and amidst the remains of Gothic grandeur, apply to us. We have emerged in our learning, our laws, and our religion, from the dark cells of the monastery, and bid farewell to the lucubrations of the anchorite. Man stands here erect in all the dignity of the purest freedom that God has ever conferred on mortals. In his habits, his religion, and his laws, he has broken away from the iron sceptre and stern usages that tyrannize over all other men. This change has come into the church. An unusual spirit of religious enterprise has marked the present age. All former habits are broken up ; and in our religion as well as in our liberty and laws, we are developing principles to which all other men have been strangers. Every thing is laid bare to this spirit of active exertion. Every opinion which has hitherto been held sacred among men, is to be subjected to the test of a new investigation. The result of this active state of things, will be probably like that of applying the fires of the compound blowpipe to mineral substances. What shall be found to abide the test of this scrutiny, may be regarded as safe from the investigations of future ages of men. What shall be dissipated or converted into dross, however long it may have been venerated, and however sacred the names that have been applied to it, will hereafter be rejected and forgotten.

Now, to many pious and thinking men, it has become a matter of deep deliberation, whether, in this state of things, it is proper to occupy eight or ten of the most vigorous years of life in the mere *training* of the ministry for future labor. It has been made a question whether it were not best to abstract a large part of these years from the college and the seminary, to be employed in the active business of winning souls to Christ. And especially has this been pressed with great weight on the mind, when it is remembered that the whole process of education is expensive ; when there are perhaps not more than 7,000,000 of our population who are in any tolerable way supplied with the preaching of the gospel, and when almost the entire pagan and Mahomedan world is open for the speedy and rapid propagation of christianity, if more were ready to bear to them the message of life. It is not wonderful, therefore, that the sentiments of men on the subject of preparation for the ministry, are undergoing a rapid change. And it is an interesting subject of investigation, whether there should be an effort to arrest the progress of that change, or whether the efforts to educate more thoroughly for this work should be abandoned. We wish to state some of the reasons which should influence christians still to seek for a laborious and profound preparation in those who are trained up for the gospel ministry. Those views have originated from the nature of the ministerial office, and from the state of our country.

The ministry is appointed to explain and vindicate the christian religion. That religion, like every other system, may be contemplated in a variety of aspects. A man may look at it with the cold eye of speculation ; he may regard the historical documents which contain its record ; he may contemplate it as fitted to make external changes in society ; he may survey it as an assemblage of moral precepts ; or he may look on it, as fitted to make an *immediate* and *permanent* impression on the spirits of men. He may contemplate it as the fairest system of morality which the world has known, or as a grand and amazing plan to produce immediate reconciliation between God and man, through the blood of the Mediator, offered in atonement for the sins of the world.

Those who are preparing for the ministry may also look at christianity in all these lights ; and from this point of observation, they will judge of the *kind* of qualifications which are indispensable to fit them for their work. Nor can it be doubted, that candidates for the ministry may make of themselves whatever they wish, and come into this work with just such aims and attainments as they choose. It is easy, for example, for a young man to fix his eye on the profound acquisitions of mental science, and in religious themes, he shall find ample scope for subtile distinctions ; and this propensity shall give the entire cast to his studies and his ministry : or he may contract a fondness for a dry and lifeless system of di-

vinity, having just the same relation to the christianity of the bible, as the stiff and frightful preparations in the room of the anatomist have to real life; and every truth that comes under his eye shall be divested of half its freshness and its power, by the process of giving it its location in his arrangement of doctrine. Every lineament of beauty and of strength, every glowing expression and radiant beauty of the bible; every thing that speaks of life and raciness and vigor, shall vanish under the mere anatomy of the theological system; and the preaching shall be known only by dry detail, and minute dissections, and the cold and heartless laying bare of bones and sinews and muscles. Or he may strike into the regions of fancy, and cultivate the graces of elocution, and all that shall be known of him is, that he is a splendid declaimer, followed and admired by multitudes, but most unsuccessful in winning souls to Jesus. Or he may deal only in moral precepts like those of Seneca, and call in the name of Jesus to give sanction to the cold and unmeaning *essays* which his own mind has originated. Or he may be a warm-hearted friend of the conversion of sinners. He may mingle together just as much of the other characteristics which have been suggested, as shall be necessary to *fill up* this single purpose of his soul. And this design to *save souls*, and to labor for revivals of religion, and to advance the latter day glory of the church, will be the best of all guages in his inquiries how much of the other qualifications he should seek; just as the great purpose of a warrior to make a permanent aggression on a marshaled foe shall measure the nature of his studies; the amount of his repose; and the character of the force he shall bring into the field; the heavy slow-moving dense column of artillery, or the light squadron of dragoons, or the well disciplined infantry.

This then is the starting point from which we are to contemplate the kind of preparation needed in the ministry. If christianity is a mere system of morals, as many would persuade us, then let our days and nights be spent in frozen and distant climes of thought, having as little to do as possible with the bible, and as much converse as possible with the shades of pagan men. If it is a system of teaching men, that they have no capacity to repent and believe; that men are bound by adamant; that laws are enacted which cannot be obeyed, and a heaven offered which cannot be won; and that diadems of glory are presented as if to mock our helplessness; and harps of praise as if to deride our groans and tears; that men are to wait God's time for conversion, and are *bound* to make no effort till a foreign power reaches the heart, as the lightning rives the oak, (as many who insist on possessing themselves the whole of orthodoxy,) would persuade us, then the right kind of training is to discipline the mind—unhappily the easiest of all modes of training for this work—to this posture of inactivity and delay. Then let it

be the design of preaching to repress the ardor of the soul ; to clip the wings of faith ; and to keep back from every process of investigation founded on a belief, that man has a conscience ; that he is a moral agent ; that he is under obligation to repent, and that he is invested with any power to do his duty.

If it is a system whose power was appropriately displayed on the day of Pentecost, and under the labors of Luther, and Edwards, and the Tennants, then it demands in the ministry, *all* the culture which can fit mind to conflict with mind, which can so shape and direct truth that it shall reach the conscience, and shall make the sinner tremble when the law speaks out its thunders, and be filled with joy, when the gospel whispers peace. Our belief is, that the gospel is such a system ; and that its general characteristic is, that it is a scheme fitted to make an *immediate* impression on the souls of men. It is an annunciation of a plan of mercy, which supposes a decided *act* of the mind in its reception, or its rejection. It can never be presented without calling forth such an act. It is the proclamation of a sovereign, demanding an immediate return of revolted subjects ; the tender voice of a father inviting his wandering children to the parental arms ; the mandate of the law giver, prescribing the way of obedience ; and the awful annunciation of a Great Prophet lifting the veil from the future, and disclosing the tremendous realities of hell, and the unutterable glories of heaven. It appeals to the sober judgment of the mind ; to the voice of conscience ; to the inextinguishable desire of happiness ; to the dying love of the Son of God ; to all our hopes and all our fears ; and solemnly commands men to turn and live. This is the message which the ministry bear. Compared with the inducements to become christians, and christians *at once*, how feeble are those things which *do* actually influence and control men ! Man, for the hope of gain, will brave all the dangers of the seas, and all the colds of the north, and the fiery sands of the burning zone. The clarion of battle, or the sweet name of liberty, will rouse nations to arms, and fire the most listless with the hope of victory. The hard hearted man melts at the pleading of the orphan ; the stern brow is relaxed at the tears of impoverished age ; the iron nerves of the guilty tremble as the lips of a witness, sworn to declare the truth, open to hasten his condemnation ; the rebel son is humbled at the pleadings of a father, or the tears of a mother. But in all these cases, how powerless are the motives which press men to action, compared with those which the ministry should use to urge them to enter into heaven. Yet, what advocate, patriot, parent or even pauper, hesitates to approach men with the expectation, that an immediate impression may be effected by the eloquence of argument, and the tears of persuasion ? Why, we ask, should not

the ministers of religion appeal to men to rouse them with like decisiveness to action, and with like success?

When John the Baptist proclaimed the message of God, he expected an immediate movement on the minds of a wicked generation, and thousands encompassed the man rudely attired, and trod penitent, in his footsteps, to the waters of Jordan. When the Son of Man came, he also proclaimed the need of immediate repentance. Every word he spoke, took effect. Every reproof was felt. His voice always found its way to the human heart. Thousands gnashed upon him with their teeth, and indignantly turned away from the Prophet of Galilee; but thousands also mourned in bitterness over their sins, and came for salvation to the meek and lowly Lamb of God. A single interview with him seemed to seal the character. The scribe turned away more indignant. The Sadducee sought not his presence again. The fishermen of Galilee heard his voice at once, and followed him. Was the gospel proclaimed in Jerusalem, in Arabia, in Corinth, in Philippi, in Rome? Who is stranger to the fact, that it made its way at once to the heart, and that the apostles never admitted a debate, or a moment's deliberation, about putting away idols, and turning to God? When Luther, and Calvin, and Knox, rose from the oppression of the Romish hierarchy, they pursued their labors with the *expectation* that their voice would be heard in all the vales, and in all the mountains of the old world. It *was* heard. It sounded in the glens and glaciers of Switzerland; it was borne over the plains of France, and along the banks of the Rhine and the Danube; it shook the throne of England's king, and echoed along the highlands of Scotland, and moved in all Europe a heavy mass on which had been recumbent the shades of a long and chilly night, and roused no small portion of the world to life, to energy, to regeneration. When Whitefield spoke, when Edwards reasoned, when the Tennants pleaded, no small portion of the people of America were roused to seek the path of life, and pæans of thanksgiving rose from thousands of tongues taught to sing by the power of the gospel, brought to bear *directly* on the consciences of men. We might add to their honored names, those of many living men, who, like them, have come into the ministry with a belief, that the gospel is *fitted* to make an impression on men. Few are the older villages in our country, which have not been blessed with the labors of such men; and from their labors and the attending agency of the Holy Ghost, an awful sacredness seems to encompass the rising towns in this land. Seldom do we tread the streets of a city, or town, or peaceful hamlet, that have not been hallowed by revivals of religion; and in this fact we mark the evidence at once, that a God of mercy presides over the destinies of this people, and that the gospel is indeed "the

power of God unto salvation." And while *we* live, an unusual power has gone forth in illustration of this great point, that the gospel is fitted to make an impression on the souls of men *at once*; and that in the hands of a faithful ministry, it can draw men with a *resistless power*, weeping, to the cross.

Now, if this is the nature of the ministry, and if every man who enters upon this work, bears a message thus fitted to make an impression at once on the heart, fitted completely to revolutionize the man, and stamp the features of that revolution eternally on his soul, then it is proper to ask, whether this is a work which demands any special training, or whether men are formed for it by native endowments, or by any extraordinary communication of the Holy Spirit. Here we shall call the attention of our readers to a few principles, on which the world has hitherto acted.

A comparatively long and tedious training, involving often and apparently great waste of time, is the allotment of man. What would seem to be a greater waste of more precious time, than that twenty years, or one third of the ordinary life of man, should be employed in infancy and youth, in the slow and cumbersome process of learning to talk, to move, to read, to think, and to become acquainted with the elements of the mechanic arts? Yet the humblest occupations, the professions demanding the lowest amount of intellect and skill, are subjected to this long and tedious pupillage. Is it then a departure from the established laws of the world, when men are called to prepare by long and weary toils, for the momentous and awful work of leading sinners, weeping and humbled, to the altar and the cross? In every other department of action, in all the mechanic arts, in every thing demanding strength and skill and power over men, from the child, the ancient wrestler, and the soldier, to the advocate, the physician, and the senator, there is but one process of training men, and that is by long and weary years of probation and toil. Who knows not how much more was gained on the field of Waterloo, or in the strife at Trafalgar, by regular and disciplined troops, than could have been done by raw and undisciplined men? And who, when the banners of victory float over the fields of the slain, or the acclamations of emancipated freemen greet the returning conqueror, regrets the days of discipline, or the time spent in preparing for conflict?

We may weep over the desolations of our country; we may wish that many more heralds of the cross were in the field; we may be disposed to chide the dilatory steps of those who devote years of preparation to this work; but we should not be unmindful, that in like manner, every father might weep that so many years are requisite to fit his son to aid him, or that so tedious a process had

been appointed by GOD, to fit him to adorn the walks of public or private life.

Let it be remembered that it is a great law of nature, that eminent success is not to be measured by the *years* that men occupy in the field. It is by the power of *concentration* which men possess, by the direct and efficient might which they bring to bear on a particular object, that their conquests are marked. The power of the blowpipe is not from the length of time which it is made to bear on metal ; it is the intensity and condensation of the flame. The power of an army is not from the time it has been in the field. It is the nature of its discipline, and the concentrated energy of its leaders. Alexander and Napoleon gained their chief laurels while yet young ; one decisive action gave immortality to the name of Nelson, and in our own country, to those of Macdonough and Perry. Yet who would aver that the time spent in preparation for these scenes of victory was lost, or should have been employed for years in feeble and misdirected sallies. So Newton turned the concentrated power of his mind, with amazing intensity, on the subjects of science, and before the age of thirty, had almost completed his discoveries, and given a finish to the glories of his imperishable name ; and Milton devoted a long and toilsome life in slow preparation for writing a Book, which he foresaw, "the world would not willingly let die." We might remark also, that our Savior judged in this manner of the power of concentrated action ; and of the time when men should labor in the gospel. In three years, his voice and his omnipotent arm made an impression on the condition of mankind, that gave a new and ever abiding direction to human things. Nor has that example been unblessed in the ministry of those, who have proclaimed His gospel. It remains *yet* to be proved, that they who go forth in the fulness of their strength, and the maturity of a long preparation for their work, accomplish *less* in the ministry, than they who diffuse their work over more years ; and enter this great office with diluted powers and feeble preparation, with acquisitions which scarce remind us, that learning or discipline are in any way connected with the gospel.

Now, let it be remembered, that this ministry is called to act on *mind* ; that it is sent forth to encounter every class of men ; that it meets every form of prejudice ; that it falls in with all the power of sophistry, all the art of sin, all the pride of intellect and of passion, all the sottishness and brutality of life ; all the forms of learning, and all the subtlety of schools, and all the pedantry of the world ; and that they who are to proclaim the gospel, are required to *teach* all nations : and the necessity of such a training as we advocate, will be at once apparent. How shall *he* seek to

bear the gospel to the minds of men, who is ignorant of the laws of the mind? How is he to answer the cavils of sceptics, who is ignorant alike of their cavils, and the sources of their plausibility? How shall he meet their prejudices, and surmount their real difficulties, who has yet to learn what they are, and what is their strength; and how shall he present a system who knows not what the system is, or tell men of laws and usages and claims in the bible, who has yet himself to look into those laws, to learn the existence of those usages, or to see arguments which support those claims?

Every man who stands before others to preach the gospel, stands there professing his ability to explain, defend, and illustrate the book of God; to meet the cavils of its enemies, and to press its great truths on the hearts and consciences of men. His very profession implies, that he not merely *believes*, but is able to show to thinking men, that this is a revelation of God. Why should he attempt to explain a book, which he can neither vindicate nor understand? It implies that he is familiar with the ever varying forms of objection and cavil; that he is not merely convinced, but is able to convince others, that this is a book of God, and that christians are not of necessity, fools; but that religion commends itself to the sober judgment and conscience of men. What right has a man in this holy office to *assume*, that *his* word is law, and *his* opinion infallible? What right have we to advance to our fellow men, and claim that what *we* say is to be received without argument, and that men are not to call it in question, without being charged with fighting against God? The age has gone by, when declamation could be passed off for argument; when dogmatism could sit down in the place of thought; and when pride and pomp could bow the souls of men to the dictation of the priesthood. Men *will* think, and will reason henceforward; and the truth has gone forth, never more to be recalled, that there are henceforth to be no trammels on the freedom of the mind, but such as reason and conscience and thought can fasten there. And if we, with all the advantages of learning and science, and the amazing but just power of a christian pulpit, in "its legitimate and sober use," cannot persuade men, by the blessing of God, *to think as christians*, they will be persuaded by others, *to think like infidels*. Thought will be untrammelled, and an age has arrived, when the refuse of other professions will not do for the ministry; when the man, who at the bar, or in the senate, could not gain a livelihood, might perform the office of a mendicant, or a curate.

Far from us, and from our friends, and from this age, be the ministration of men of dull and stupid intellects, of cold and

phlegmatic hearts; of a dogmatical and aristocratic cast of mind; of lofty and self-assuming dictation; of barren and technical statements of dogmas, unsustained by thought and unsupported by sound argumentation. The world is becoming more and more sensitive to the truth, that he who enters not upon this work, with somewhat of the fixedness of purpose, that characterized the youthful conqueror of Italy, or Washington struggling for freedom, or that gave firmness to the indomitable minds of Hancock, or Henry, or Hamilton, or rather to the burning ardor of Paul, has fallen below the aim demanded of the heralds of salvation, and had better find an occupancy and a livelihood in any of the less conspicuous kinds of employment.

It might seem almost needless to add, that the man who goes forth to proclaim the gospel, should be able to *read* it at least in the language in which it was originally penned. Why should a man go to expound a message to others, which he can neither read nor understand, as it came from the hand of Him who commissions him? Can there be a more evident unfitness in regard to qualification for a work, than to be ignorant of the very document, which it is the main business of his life to present to others? It is almost too absurd for grave remark, to speak of an ambassador, who cannot, except by an interpreter, read his credentials; of a lawyer, who cannot read the laws which he expounds; of a teacher who cannot read even the books which he professes to teach. And yet the melancholy fact has existed in this land, and still exists, that to multitudes of those who are public teachers, the original languages of the scriptures are unapproached treasures, and that the confidence with which they speak, is that of men who depend on the testimony of others, for a knowledge of that which it is their appointed business to explain.

Who knows not how reluctantly this whole subject is approached, even in the seminaries of christian theology? And who knows not, how it is laid aside as soon as the departing evangelist has bid adieu to the place of his theological training? And who knows not, that the whole arrangement of the study afterwards, contemplates the removal of all books written in the Greek and Hebrew tongues, into the most remote and unfrequented departments of the library? And who knows not how much there is to excite compassion if not ridicule, ever afterwards, in the effort to trace out the meaning of a Hebrew word, or to catch the thought couched in the phraseology of the forgotten Greek?

The main business of the ministry is to study and to explain the bible; and it is idle to talk of *studying* the bible, unless the language of its original composition can be understood. The

great truth is impressing itself more strongly on this generation, that sublime truth which achieved, under God, the glories of the reformation, that the bible is the foundation of theological knowledge. And it has not failed to attract attention, that, in proportion as the scriptures have been brought into view, systems of technical divinity have retired into the back ground; the mind has been unloosed from trammels; and new views of truth have presented themselves to the understanding and the heart. Indeed, from age to age, the propensity to bury the bible under a cumbrous load of standards and systems of divinity has been so great; so much care has been taken to shape and direct every great mass of truth; so solicitous have men been first to form the *mold* of the system, and then to run the system into it, that it has ceased to be matter of marvel, that christianity has been so little free and unfettered in its movements, and that the growth of knowledge in this grandest of all departments of science, has been so slow and stunted. One great truth is standing before this age. It will be in vain for us to refuse distinctly to contemplate it. It will work its way into all our schools; it will occupy all our seats of learning; it will seize upon all our seminaries. It is not that the sentiments of the past are to be treated with contempt and disregard. It is not that men are indignantly to trample on all the monuments of wisdom and all the standards of christian doctrine. It is *that the bible is the great original source of truth in this world*; that it is to be investigated by all the aid which learning and piety and toil, can bring to bear on it; that its great and unchanging decisions are to be listened to with profound deference, and without theological gainsaying; and that its unbending sentiments are to give shape to every system of truth; to remold, if necessary, every form of doctrine; to repress every vagary of ancient imagination; and to chain down every fancy of daring metaphysics, of theological poetry, romance, and knight-errantry; and to demolish every Gothic pile that stands to awe the human mind, or that stretches its lengthened shadows over any of the paths of human thought. Let the ministry, as they *will*, and must, and should do, in this and every coming age, approach the book of God, as Bacon, and Boyle, and Newton approached the world of matter and of mind before them, as simple interpreters, and the outer limit of theological attainment will have been gained. The human mind will be emancipated, and the strength of the human faculties in theology will be demonstrated by sitting at the feet of *christianity*, evincing the higher laws of the universe, just as men who sat down before the works of God, evincing its *lower laws*, with childlike simplicity, learned what was the order of His material creation.

Now we know not a stronger argument for education than this. The mind *will be free*. It is the charter of this age. Shall it be a wild and erratic freedom? Shall it be suffered to rove undisciplined over all the works and word of God? Or shall it be disciplined and subjected to sober laws, and bound by the restraints of a thorough education, the only proper restraints of thought? Shall men be taught to approach the bible, subjected to just rules of exegesis, fitted to defend the truth, and commend it to every man's conscience, or shall men start forth by hundreds, as they will into the ministry, exalting every vagary of the fancy into a scripture truth; deeming every crudity of the mind, a revelation from heaven, and subjecting the scriptures to every vain, foolish interpretation, that a heated fancy and fanaticism may engender? The truth is, men *must* be educated, or the very principles on which the world is acting, will work its ruin. Fix a vast wheel in complicated machinery, for a check and balance, and it produces equality and order. Loosen that same wheel from its axis, and send it with the same momentum at random, and it will carry desolation to the entire fabric.

We shall close this discussion with a reference to the singular aspect of our land, in other respects bearing on this subject. The star of our freedom moves westward. It has gone from the graves of our fathers, and now stands over the valley of the Mississippi. The hand that is to guide us, is henceforward to be stretched out far beyond the mountains; or the chains that are to bind us, will be forged in the regions of the setting sun.

We remark then, that the ministry is called to act on the destinies of an age, a predominant characteristic of which, we fear, is likely to be, that it will be infidel. Every man who can cast an eye over this land, knows that infidelity here will not be of a character that can be encountered by those who are not trained for the conflict. It is not merely that ancient infidelity, which loved to sit among ruins, like the Satyr and the owl, and the bittern and the cormorant, in the lonely palaces of Babylon. It is not simply that of France, whose fabric was reared and cemented by the blood of millions, and which traced its eulogium in a nation's tears and pollution. It is not merely the sentiment of Hobbes, that all property is the right of every man, and may be taken if it can; nor the dying maxim of Hume, that precious legacy which the historian of England left, that suicide is lawful, that adultery must be practiced, if a man would secure all the benefits of life. It is not merely the unbelief which visits the palace in the writings of Voltaire and Gibbon, or which travels down into the brothel and the sty in the works of Paine. It is all combined; the precious offering of entire ages of infidelity, poured in the fullness of its meas-

ure on our shores, and rearing its temples of pollution and crime in our villages, our cities, our theaters our palaces, our schools, and our prisons. It comes to us with the learning of the past, and the scoffing of the present; arrayed in wealth and in rags; now seating itself in the place of power, and now uttering its oracles from the dunghill; now flowing in rills of oily eloquence; now putting on the aspect of reason and learning; now seen in the pleadings for licentious indulgence; now lurking in the smile of polished contempt; and now pouring forth its piteous wailings in the name of liberty, and rallying our countrymen to the standards of freedom, when it has known no freedom, and attempting to sit down in the abodes of learning, when its reign there has been always that of ignorance and death.

The inquiry is, whether we shall send forth young men untrained and unfitted to grapple with this hydra, or whether we shall act on what has hitherto been deemed the dictate of common sense, to *train* them for their work, and *fit* them for the portentous aspect of the times? It is too late to dream that ignorance can cope with learning, or unskilfulness with cunning; or that darkness can supply the place of light; or dogmatism can settle questions in religion; or men be overawed by the terrors of anathemas and chains. Men will be free. And unless you can train your ministers to meet them in the field where the freedom of mind is *contemplated*, and let argument meet argument, and thought conflict with thought, and sober sense and learning overcome the day-dreams and dotage of infidelity, as it has done the strength of its manhood, you may abandon the hope that religion will set up its empire over the thinking men of this age.

Again: Ministers act in an age remarkable for the subtilty and cunning of error. It weaves itself into our learning. It is entrenched in the ramparts reared to confine thought, and to fetter the human faculties, in a darker age. Ancient systems raise their affrighting forms over the men who dare to break away from the consecrated modes of thought and expression. Error hides itself in specious pretenses. It comes in the glow of pious feeling. It awes us by telling of the venerated names of men that the world loves and delights to honor. It summons to its aid, authority, law, ecclesiastical censures; profound regard for order; veneration for the past, and great apprehensions of the future. On the other hand, it calls to its defense, new modes of reasoning; the latest forms of mental science; the philosophy of the schools, and the profound learning of an age, unequaled in power of thought, rapidity of conception, grandeur of enterprise, and deep researches into the laws of matter and of mind. If there ever was an age, when a man to be any thing, must think for himself,

this is that age. Yet who is he that thinks for himself? Only he whose mind you discipline; whose fancy you chain down to sober investigation; whose veneration for names and systems, you merge in the grand enterprise of looking at things *as they are*. This object is contemplated in every design of education; and our only security against error, under God, is to train men to habits of sober and patient thought; to teach them that argument is not in names; nor religion in dictation; nor piety in cant phrases and stereotyped expressions of regard for what the world has admired, "time whereof the memory of man runneth not to the contrary," but in a conscience made quick to love the truth, and habits of industry and patience and prayer that shrink from no obstacles, and that persevere until the mind is fixed in the truth, and the message is borne to the soul, fresh from God.

Again: No eye can be closed to the fact, that the emissaries of a church, which in much darker times than ours, called for all the skill of Luther, the learning of Calvin, and the eloquence of Melancthon, are coming in upon this land. Nor do we send forth many men into the field, who will not encounter others trained for the conflict; plausible in argument; smooth and winning in eloquence; mild in manners; rich in learning; subtle in sophistry, and commanding in talent; schooled in the nurseries of delusive arts, and in colleges formed to teach the *real* cunning of the serpent, and the *apparent* harmlessness of the dove. Who knows not that the Jesuit is at our doors; and is hastening to embrace the pillars of the state, and enter into the temple of our liberty? Who knows not, that with skill adapted to *our times*, he comes with art, with eloquence, and with power; that he selects the richest vales for his abode, and draws to the places of fascination and ruin, our sons and daughters? And shall protestant man go forth to meet him unapprised of his arts, unskilled for conflict, unguarded with the panoply with which teaching and prayer can furnish the champion of truth in this holy war? Our countrymen may slumber over this. Our churches may repose in security. But if there is an eye to catch the prospect of danger, or an ear open to alarm, the christian will feel, that they who are defenders of the truth, cannot be fitted for this conflict by ignorance, or marshaled for the battle by piety alone, however ardent.

We before remarked on the prodigious expanse of the active powers in this land. We might dwell on this, and show that this untiring activity demands correspondent learning and discipline, in our ministry. Our countrymen stretch their way to the west, and found cities, and towns, and colleges there. Who is to attend them? Who to counsel, who to sit in the seats of learning? Shall ignorance; shall error; shall infidelity? Counselors they will have, and men of

learning they will have to teach their youth, and lay the foundation of their own society. Can any American, any man who has ever cast a glance at Plymouth, doubt whether they should be men of learning and talent, who are to direct the destinies of the west, and form that expanding population? Be ignorance and fanaticism any where else rather than in the ministry of the rising empire of the west. He that by a *touch*, may control the destiny of millions, should *not* be a pedant, a conceited fanatic, or a stranger to the power of molding the elements of political and religious society, with reference to the destinies of the rising empire.

Our country is connected with the world. We owe a debt to all nations. Our name is every where known. Our influence stretches across the waters. Every nation looks to us; and it must be ours to furnish men, who shall bear the gospel from pole to pole. The name of an American *preacher* should be *in religion*, what the name of an American *citizen* is, a passport to all climes, and an honor in all the kingdoms of the earth. Let men be trained as they should be, and it will. Even now it is an honored name, and is beginning to be known in all the empires of men. Missionaries, nurtured by our Education Societies, are encountering the dangers of every ocean; treading every region of sand, or snows; ascending every hill, and going down into every valley; exploring every island, and in almost every language, proclaiming the wonderful works of God.

Whose heart does not beat with holier and happier emotion, when he remembers that America is rearing men to carry the gospel through every zone? And who would limit the efforts of any association that sought to fit heralds of salvation to go forth to benighted nations, and to tell of a dying Savior in the snows of Siberia, and on the banks of the Senegal and the Ganges? Every American christian must love his religion and his country more when he remembers, that even now the voice of the American is heard in the islands of the ocean, and that our country's blood, consecrated by piety and learning, flows amid all the people of the earth. We live with reference to future times, and distant men. We know how the voice of the American is heard abroad. We love our country more when we remember that the example and the eloquence, the learning and piety of the Mather, and of Eliot, and Hooker, and Edwards, and Davies, and Brainerd, and Dwight, and Payson, strike across the waters, and shall be borne on to other ages and other men. It shows that we are not unmindful of our birthright, and that we remember that we are the descendants of the people, honored by the names of Baxter, and Owen, and Barrow, and Taylor. We love our country more, when we remember too, that Fisk, and Parsons, and

Hall went from our shores, and have not been deemed unworthy coadjutors in the cause, for which Martyn, and Swartz, and Vanderkemp toiled, and died. To furnish more such men is the noblest object of the toils and prayers of American christians.

There is an entire field of thought connected with this subject, into which we cannot now enter. We refer to the question, whether this object will not take care of itself; whether there is need to aid those who are coming forward, or whether numbers sufficient, would not of themselves, seek a preparation for the holy ministry. We can only advert to the well known facts, 1. That true worth is retiring and modest; and needs to be sought out, and urged onward. 2. That talent and piety are often found in humble life, and encompassed with poverty. 3. That there is an alarming want of ministers in this land, of those who are qualified for their work, and that the increase by no means keeps pace with that of our population. 4. That the way to prevent the land from being overrun with preachers of every character and qualification, *except the right*, is to raise the standard of the ministerial character, to diffuse knowledge, and make the people restless and dissatisfied under an ignorant or a bigoted ministry; to *fit* men for their office, and to furnish the churches with men of sense and piety and learning. Ministers enough of *some order* there will be. Every land is furnished with priests of religion; and the number of *such* priests is in exact ratio to the ignorance of the people, and the corruption of the form of religion. Infidelity has its priest in every man, who is sworn, by his talent and influence, to propagate the scheme. Paganism has its thousands of altars, and its array of priests to attend on every altar. In France, under the Romish church, four hundred thousand, or one man in every sixty-two of the inhabitants, are ecclesiastics; in Spain, one hundred and eighty thousand, or one in every sixty-one of the population, are supported by the church; and so, under the same system, it will be in this country, unless protestants betake themselves to their duty, and train up men well qualified for the ministry. Every man knows also, that ignorant and unqualified preachers abound in all christian denominations. The question is not, whether there will be ministers of religion. It is, whether they shall be qualified for their work; whether the protestant churches of this land, will train men for the holy office; or whether the disciples of fanaticism and of ignorance, the high priests of infidelity, and the vast array of secular clergy, and monks, and nuns, under the guidance of the Jesuit, shall take possession of the country, and prey like the locust, on the avails of our toil, and abide in the dwelling places of our wealth and our arts. The christian world has but to take its choice. The

churches have the great question before them. It is, whether this land shall submit to the teachings of ignorance, the ravings of fanaticism, the dogmatisms of infidelity, the guidance and support of numberless hordes of Jesuits ; or to the instructions of a pious, educated and sober ministry.

Our land has been blessed hitherto with the toils of holy men. They live in memory, and in the fruits of their deeds.

“ We give in charge
Their names to the sweet lyre. The historic muse
Proud of the treasure, marches with it down
To latest times.”

We seek that other men may be reared to occupy the place of the illustrious and the pious dead ; to spread the triumphs of the gospel through all the vales, and in all the hills of this land, and throughout the world. No more deep-felt and ever-abiding desire dwells in our bosoms, than that revivals of religion may diffuse their rich and peaceful fruits, in all the mansions, and schools, and towns of our republic. We have no more fervent prayer to offer for the land which gave us birth, and which has been rendered sacred by the blood shed by our fathers, and by the prayers which they offered, and by the descent of the Holy Ghost, than that it may be continually blessed with the ministrations of the gospel of peace, producing its appropriate, its *immediate* effect on the souls of men. In all our visions of the future glory of America, all our conceptions of the magnificence of our power ; the monuments of our arts ; the blessings of our liberty ; we anticipate as chiefest and brightest in the splendid prospect, the time when the gospel of peace shall be borne from the lips of every herald of salvation, with the directness and power which have crowned it in the days of our Edwardses, our Tennants, our Dwights, and our Paysons.

ART. IV.—HINTS DESIGNED TO AID CHRISTIANS IN THEIR EFFORTS TO CONVERT MEN TO GOD.

Hints designed to aid Christians in their efforts to convert men to God. Philadelphia, 1832. pp. 32.

“ They appear to love the doctrines of the gospel,” said a young clergyman, in a familiar conversation with his reverend instructor, President Dwight, twenty-five years ago : “ and do they love the *duties* of it also ? ” rejoined the President, with a significance that has not been forgotten. The belief of certain doctrines,

and particularly of those which relate to the sovereignty of God in the dispensation of his grace, and the experience of certain feelings in view of those doctrines, had then perhaps, among the orthodox in New England, a disproportionate place in the standard of reputed piety. The importance of a sound creed and of spiritual experience, it is hoped, is not less extensively felt now than it was then; but the necessity of an entire *practical* devotedness to God, is beginning, we trust, to be more deeply impressed on the minds of christians. He who would be reckoned the servant of God, *must do him service*, and in the doing of it, chiefly, must find his evidence of acceptance. His submission must be proved, not merely by pleasurable emotions in view of the sovereignty of God, but also by a consent of the will to his law; and christian love is better distinguished by a cheerful constancy of obedience amidst the trials of life, than by complacential feelings alone, in the favored moments of religious impression. Still, we have continually new occasion for the complaint that our standard of practical religion is defective. As the field of benevolent enterprise is opening, our past and present remissness becomes the more apparent. Much remains to be done for the conversion both of "those who are far off, and of those who are nigh," which the majority of professing christians seem as yet scarcely to feel their obligations seriously to attempt. Their negligence as to direct efforts for the conversion of sinners around them, is the more wonderful, as this is an office to which the "first love" of the renewed mind most naturally and powerfully inclines it. Few there are, who on finding peace with God, do not ardently engage in it; and yet so heartless and discouraged, and fettered by the customs of the world, do the great body of christian professors soon become, that scarcely any other duty, which is equally obvious, is so generally neglected. While much is done to evangelize the heathen; to send the gospel to the destitute on our borders, to reform our prisons, to dry up the sources of intemperance, to pour the light of truth upon the minds of the young, and to carry the machinery of religion into every department of life; there are thousands every where connected with the members of our churches, on whom the means of salvation are lost, because there are none to carry home to their bosoms just that kind of direct influence for their conversion to God, which is daily exerted in gaining them over to all the secular purposes of life. In seasons of revivals, indeed, the duty in question is not entirely neglected; yet even then, too many in the churches seem to imagine, that to pray for the conversion of sinners, and to persuade them to be present when the gospel is preached, satisfies their obligations; while in ordinary seasons, many—very many, even of those who meet with the church every sabbath in the sanctuary,

might conclude, so far as any direct expression of concern for them individually is to be regarded, "that no man careth for their souls."

We are happy to know, however, that in some of our churches, another spirit is beginning to be manifest; and our earnest desire is, that in this day of gracious visitation, it may be extended and strengthened, until the love of Christ and the love of souls, shall be the grand controlling principle in our churches;—blending all their hearts, and intercourse, and lives, in the work of redeeming mercy. But zeal alone is not sufficient. The purest aims need direction: and both to encourage and direct exertions, in regard to this duty, was the design of the manual whose title we have placed at the head of this article. It consists, as the title imports, of "hints;" yet are these hints so obviously founded on the great principles of the gospel and methods of divine grace in the conversion of sinners, as immediately to commend themselves to the experienced mind, while they are so comprehensive as to embody no unimportant measure of practical instruction. To us they appear excellent, and better suited than any thing of the kind that we have seen, to make the church that should follow them, in the exercise of its various gifts, what Paul so fervently desired the church at Ephesus to be; and what he said it was the design of God, in the work of the ministry, to make the whole church, "a body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, to the increase of itself in love."

The volume appears to have been prepared jointly by Dr. Skinner, of Philadelphia, and President Beecher, of Illinois College; and on an occasion which rendered it especially important; of which they have given the following notice in the advertisement.

On January 31st of this year, a large number of christians, members chiefly of the Fifth Presbyterian church of Philadelphia, entered into a covenant, in the presence of a vast assembly, to make direct, vigorous, and persevering efforts for the immediate conversion of sinners. It was a transaction of the deepest solemnity, and will be followed by the most serious results. May those who were concerned in it, never forget the obligations thus assumed, nor be found unfaithful in discharging them. To assist these christians in performing the work which they on that night bound themselves by covenant with God and one another to undertake, was the motive which led to the preparation of this little manual.

The directions are arranged under the following heads;—The duty, and its importance;—Preparation;—Things to be done;—Cautions;—Manner of performing the duty;—Concluding remarks. In the progress of the work, concise doctrinal statements are occasionally introduced on some of those subjects which have a leading influence, in directing the conduct of christians in a revival, and concerning which they have frequent occasion to con-

verse with others. These were indispensable ; for if christians act under a false theory, their directions will be erroneous, and instead of promoting a revival, will impede it ; will discourage some, and establish, in false hopes, the confidence of others ; will perplex with doubt, or embitter with prejudice ; will confirm in slothful inaction, or encourage to fruitless endeavors. Whatever may be said of theories in religion, every intelligent christian, not to say every thinking man, will have his theory on those great subjects which engage the attention of men in a revival, such as the nature of sin, of the change in regeneration, and of dependence on the Holy Spirit ; the ground of the sinner's obligation to repent ; his ability, as a moral agent, to do whatever belongs to the change ; the character of his exercises under conviction ; the feelings of God towards him ; and the consistency of the statements, which are made on *one* part, with those which are made on *other* parts of these subjects. Why, indeed, should any one hesitate on this point ? A theory is not of course a mere conjecture, nor an hypothesis, nor a philosophical speculation ;—but a general proposition established, or claiming to be established, by its proper evidence—a principle, or a system of principles, founded on facts. True theories are the foundation of science—the basis of a great part of our reasoning, and the most important part of our knowledge : and they certainly are not less important in the knowledge of God and his kingdom, than on subjects pertaining only to the present life. On such subjects as those to which we have just referred, the views entertained, whether true or false, cannot terminate in speculation. They join their character to the feelings, the communications, and the measures of those who adopt them. Let an observing man compare the hints in this volume with any other system of directions on the same subject, prepared under the influence of a different theory, even although the difference be unessential to the christian faith, as for example, Stoddard's *Guide to Christ*, and he will read on almost every page, the theory of the writer. Or let him sit down with two sensible christians, whose views thus differ, and listen to their conversation with a circle of serious enquirers on the concerns of salvation, and while he will perceive a general resemblance, he will also mark a specific difference, corresponding to their respective theories. Our wisdom then is, not to proscribe all theory, but to look well to the foundations of our own ; for if true, its importance is great and extensive as are the subjects comprehended within its scope ; and if false, its injurious tendency is proportionably great.

A judicious christian will not indeed propound his theories in form, to sinners under conviction. In conversing with such persons, he will carefully avoid every thing in the shape of metaphysical dis-

cussion. He will make his appeal to the unquestioned decisions of the bible, and to their own consciousness, and the dictates of common sense. Still he will himself act, in his directions and persuasions, under the influence of his theory; just as a philosopher would do, in explaining to an unlettered man the phenomena of the heavens, or in persuading him to take advantage of the established laws of nature. But sinners under conviction are not the only persons with whom professing christians must converse on the subject of religion; and sinners who are not under conviction, at least have almost always *their* theories,—theories by which they decide on the wisdom of the counsels, and the force of the reasoning addressed to them; and which therefore, as the strong holds of Satan, must be demolished before the truth can have influence upon their hearts. The ancient Pharisees and Sadducees had theirs, by which the force of all the arguments and persuasions, the miracles and appeals of the Son of God himself, was spent upon them in vain; and the great body of unconverted men now, whether infidels, false religionists, self-righteous moralists, careless worldlings, or abandoned sensualists, have theirs, by which they are shielded in the same manner against the truth; and which, even under the convincing power of the Spirit of God, they are hardly driven to renounce. These must be understood and anticipated by one who would do them good; and though in ordinary cases, he should not put men upon their defense, by opposing formally theory to theory, yet must he be prepared to act with the wisdom and firmness of one who understands the ground on which he stands, and which a comprehensive knowledge of the system of divine truth, alone can afford.

The “Hints” before us, we scarcely need remark, after mentioning the names of the authors, are drawn up in accordance with the views we have now expressed. They contain not a sentence of metaphysical discussion; yet the whole are founded on a great system of principles respecting the human mind and the operations of the Holy Spirit—a system harmonious in its parts, and which would require volumes for their complete discussion. Yet the practical results, as they are here presented, are so simple and just, that they will commend themselves, we believe, to every mind that weighs them, and which has not been biased by a false philosophy. They have at least been put to the test by long experience in revivals of religion, and are also recommended by their striking conformity to the mode of instruction adopted by the primitive christians. In examining these directions, we shall find that they are founded on such principles as the following.

First, that the change in regeneration consists wholly in the sin-

ner's own acts, and not in a change of any thing in the constitution of the mind lying back of those actions.

Secondly, that, notwithstanding the entire depravity of mankind by nature, there is in the mind, that to which divine truth may be addressed as the means of their conversion, and a wise *adaptation* in that truth, when properly presented, to produce their conversion.

Thirdly, that the sinner's dependence on the Spirit of God for the change in regeneration, is wholly the result of his own obstinacy of will, and that, in the strict and proper sense of the term, he has *power* immediately to obey the commands of God, "*repent,*" "*believe in the Lord Jesus Christ,*"—"make you a new heart."

Fourthly, that the doctrine of dependence presented in this light, and this alone, coincides, in its proper influence, with the work of the Spirit; tending at once to humble the sinner, and encourage his return to God.

There are other great principles implied in these "Hints;" but these are the most important and distinctive. They deserve a separate consideration; and though it is not our intention to enter upon an extended discussion of them, and much less to follow out all the remoter metaphysical questions which they might suggest, yet it will be our first object briefly to explain their import, and show their conformity to the plain mode of instruction recorded in the scriptures.

First, the change in regeneration consists wholly in the sinner's own acts; and not in a change of any thing in the constitution of the mind, lying back of his actions.

When we speak of *actions* in this case, we do not exclude what is properly called a moral "*disposition,*" "*propensity,*" or "*taste.*" A covetous, a vain-glorious, or an envious disposition,—what is it, but that governing *choice* of this world's good, as the main and ultimate object of desire, which controls the subordinate desires and purposes of the heart, molds the feelings, stamps the character, and in a moral view, makes the man? And when, with enlightened views of the glory of God, a man abhors this idolatry, and takes up his final rest in this feeling, "Whom, O God, have I in heaven but thee, and there is none upon the earth that I desire besides thee," the *disposition*, the leading aim, the moral direction of the soul, is changed; yet it is a change, not in something lying back of his actions, but in the governing choice of his soul. And this is that view of the subject which corresponds with the preaching of prophets and apostles. The demand of God by the prophet Ezekiel was, "make you a new heart and a new spirit." "Lay aside your disaffection to me and my government, your distrust of my word, your self-justifying plans for sin, your selfishness, pride, and unbelief; and be-

come my willing, penitent, and dutiful worshipers and servants." The direction of Peter was, μετανοήσατε, *mentem mutare*, "change your minds—penitently and confidentially submit to Him, whom you have rejected and crucified." The exhortation of the apostle Paul was, "Be not conformed to this world, but be ye transformed by the renewing of your minds." "Put off the old man, which is corrupt according to the deceitful lusts, and put ye on the new man, which after God is created in righteousness and true holiness." "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Such is the uniform strain of scriptural preaching. Now who that has not been misled by a philosophical theory, would imagine that by these directions it was meant or implied, that God must first change some constitutional principle or disposition in the mind, *back of the man's own actions*, and thus *prepare* the persons addressed, to perform the things required? Address the same language to men in relation to any other corresponding subject. Tell a child, in a fit of perverseness, to change his mind and submit to parental authority; or a company of men bent on a wicked project, to make them a new heart in relation to that design. Would not the whole world say, that the thing, and the only thing contemplated, was a change in the *acts* of the persons addressed, as being in themselves capable of such a change? What would be thought, if, having given such commands, you should declare that, after all, the thing to be done, was not the act of those persons, but only a result to be produced by another? Or what if they should be told, that though you aimed at an *ultimate* change in the acts of the persons addressed, still there must first take place, an effect by the sovereign will of another, in which they would be merely passive, and without which the change required *could not in the nature of things take place*? Would not the world, in such a case, cry out against you, as making a most unreasonable demand? Would they not also complain of you, as using language aside from its ordinary meaning? And where is the difference in the two cases? If the obvious meaning of such commands, when applied to a change of mind, in respect to the inferior objects of human regard, is limited to the *acts* of the mind, why should they be understood in a totally different sense, when applied to the change in which all inferior objects are renounced for the living God?

So forcibly does this construction of scriptural requirements commend itself to the minds even of those whose theory would lead them to a different interpretation, that they have generally resorted to the scheme of a two-fold regeneration. "The old divines found it convenient," (we rather say their theory made it necessary,) "to divide this change into two parts. That change in the temper, antecedent to exercise, which is produced by the Spirit, they called

regeneration; that change which consists in the new exercises of the moral agent, or in his actual turning[†] to God, they called conversion." Concerning this distinction we ask in the first place, where is the scriptural authority for it? God, by the prophet Ezekiel, on one occasion, gives the command, "Make *you* a new heart and a new spirit:" and by the same prophet, on another occasion, he gives the promise, "A new heart will *I* give you, and a new spirit will *I* put within you." So also the apostle Peter enjoined, "Repent *ye*, and be converted;" and the same apostle declared, concerning our Lord Jesus Christ, "Whom God hath exalted—to give repentance unto Israel, and remission of sins." Now by what rule of interpretation will it be shown, that the "new heart," the "new spirit," and the "repentance," here spoken of, meant one thing in the two former passages, and another thing in the two latter? Secondly, we ask, what is the use of this distinction? The *temper, taste, principle, or disposition*, antecedent to exercise, which needs to be changed, is either blameable, or it is not. If it is not blameable, how can the requirements to change them, be reconciled with the plainest principles of justice? Will it be said that God requires a change in men, when there is nothing blameable in the state of mind to be changed? If, on the other hand, it *is* blameable, as those who hold to the scheme, perhaps universally insist, if it is the very seat, and substance, and fountain of all that is blameable, why at least with reference to *commands* on this subject, should the distinction be made? Why should not the command of scripture be understood as comprehending the change in both its parts? Why should it not be said, without qualification or reserve, that God commands men to do that in which, when done, they neither do, nor *can*, in the nature of things, do any thing, but are merely acted upon? Why should the command, "make you a new heart," be supposed to overlook the essential principle of all that is sinful in man, and terminate merely on those *actions* alone, which spring from this principle? For our part, we see not how any theory but that of the *activity* of men from first to last, in this change, can possibly be reconciled with scriptural requirements on this subject. Nor are we brought to this conclusion by the requirements of scripture alone. Its statements concerning the instrumentality of truth in the change, are not less decisive. In the *choices* of the mind, *truth* has an intelligible influence: but what has truth to do in changing any thing which lies back of these in the *constitution* of the mind itself? Nothing, as the advocates of the scheme themselves admit; and hence in their interpretation of these passages, they say, that the terms, "being born again," and "begotten of God," do not mean regeneration itself, but a change of exercises subsequent to it!! Look also at the declarations of scripture as to what is

done, and the *agency* to which it is attributed, when the change has taken place. Col. iii. 9, 10. "Ye have put off the old man with his deeds, and *have put on* the new man, which is renewed in knowledge after the image of him that created him." 1 Pet. i. 22, 23. "Ye have purified *your* hearts in obeying the truth through the Spirit, unto unfeigned love of the brethren--being born again." What too are the characteristic effects of the Spirit's operation in the change? Some hidden principle back of voluntary action? No. "The fruits of the Spirit (the direct and only product) are love, joy, peace," etc. all *acts* of the mind.

Secondly. Notwithstanding the entire depravity of mankind by nature, there is in the mind, that to which divine truth may be addressed as the means of their conversion; and a wise adaptation of that truth to produce their conversion.

Those who hold to the theory from which we have expressed our dissent, say, that there is no *susceptibility* in the depraved mind for the reception of divine truth; which implies of course, that there is no real *tendency* of the gospel to produce the change in regeneration,—they say, that to pour the truth upon such a mind, is only "like pouring oil upon the fire." If this is so; if unrenewed men not only *will not* receive, but have no susceptibility of receiving impressions of the truth, and under its influence turning to God, it would seem to be of no importance what is preached to them; or if the true gospel is chosen by God to *accompany* His renewing energy, the choice of it would at least seem to be entirely arbitrary. If there is no susceptibility in the mind to be affected by the gospel, then another gospel would be as well adapted to the nature of the work as that which the apostles declare to be distinctively, "the wisdom of God and the power of God." Accordingly it has been publicly avowed, in answer to the inquiry, "Why do you make efforts for a revival?" "We do so only that we may honor God by showing the perfect inadequacy of the means employed to accomplish such a result"!!

This theory seems to suppose a constitutional hatred of God in the nature of man, like spite in the nature of a serpent, or ferocity in the nature of a tiger. But we know of no such enmity to God. None of the *constitutional* desires of men are in themselves sinful, and to say they are so, is to make God the author of sin. The desire of happiness is common to sentient beings, and without it, there would be no susceptibility to motives of any kind. It is only when the desire of personal good is indulged in opposition to the glory of God and the general interests of his kingdom, that it is sinful; and as appears to us, it is only because God exerts his authority and dominion to defeat this, that the heart is at enmity with him. The decision to indulge these desires in oppo-

sition to God's authority, is plainly a choice of the mind, and is all that is truly called *selfishness*. The disaffection to God which it involves, is the same in kind with that of an unsubdued child towards a kind and faithful parent. An object of personal gratification is chosen which the parent for good reason forbids. While that choice, desire, or preference, continues to be indulged, it is a principle of disaffection to the authority interposed. Commands, persuasions, and threatenings, so long as the selfish purpose predominates, may strengthen opposition, and heave the bosom with thwarted pride and self-will; but have they, therefore, no tendency to repress and overpower that purpose, or induce a penitent and dutiful submission? Direct resistance of the opposing principle, rebuke, upbraiding, threats, alone, may not do this; but are there no susceptibilities in a child, which may be addressed with the hope of success? When tenderness is combined with firmness; when the overflowings of parental love second the demands of parental authority; when the prohibition is shown to be good and necessary to the order of the family, and conducive to the real benefit of the offender himself, is there no tendency in this to awaken feelings of submission, and are there no corresponding susceptibilities in the mind, under such treatment? The parable of the prodigal son, together with similar allusions throughout the scriptures, furnishes the answer, and at the same time justifies our use of this illustration, as showing the real state of the sinner's mind in his alienation from God. As this illustration shows, and all experience suggests, we do not say that *all* and *every* kind of truth, not even the truth of God, is *equally* adapted to the conversion of sinners. We have the more direct warrant of his own word for saying, that the law, when operating alone, tends rather to the spirit of bondage. Necessary in order to the conversion of men as the unqualified power of the pure law of God is, yet mere law, however just and good, never melts the obdurate. Who expects to reclaim a company of malefactors by simply publishing to them the laws against which they have rebelled, and denouncing the punishment which they must suffer? But is the gospel also, when attentively contemplated, only like oil poured upon the flame? Is there nothing in the disclosures which it makes of heaven and hell, to break the force of worldly desires? Is there nothing in the character and counsels of God, as they are here revealed, to turn the thoughts, and fix the heart on Him as the supreme and only sufficient good? Is there nothing in the love of Christ—in his person and character, his atonement and intercession, the freeness of his invitations, the fulness of his grace, and the glories of his kingdom, to melt the soul in gratitude and submission; to associate its selfishness and sin with its deepest loathing; and to incite, encourage,

and sustain its aspirations and endeavors after a conformity to his holiness? To us it appears to be the peculiar glory of the gospel, that its doctrines are *adapted* to mold the depraved mind in conformity to its precepts; and nothing, we apprehend, can be more ill-judged or erroneous, than to depreciate its true character and tendency in this respect, for the sake of exalting the grace of God in the renewing influences of His Spirit. But we repeat it, there *can* be no tendency in the gospel to renew the soul, unless there is a *susceptibility* in the mind of the sinner to be operated upon by the truth. The one implies the other; and we might as well say, that there is a tendency in fire to burn, and yet no susceptibility to *be* burned, as to speak of the sanctifying tendency of the truth, without admitting in the constitution of man a complete susceptibility to its life-giving influence. To represent the presentation of divine truth to the mind to be like "pouring oil upon fire"—what is it then but, under the influence of a theory, to contradict the whole testimony of God as to the tendency of the gospel. "The goodness of God leadeth thee to repentance;" "The gospel is the power of God unto salvation, to every one that believeth;" "The scriptures are able to make thee wise unto salvation, through faith in Christ Jesus," "This is the condemnation that light hath come into the world, and men have loved darkness rather than light, because their deeds are evil." The whole preaching of the apostles, was obviously founded on the previous supposition of the fact in question. They came to the impenitent like men who felt, that their message was perfectly adapted to produce the end at which they aimed, the immediate conversion of the soul to God. And what would Peter or Paul have said, after urging men to immediate repentance with all the force of reason and importunity of love, if some one of the disciples had come forward and told the assembly, that there was really no tendency in all this to produce the result in question; that although the apostles seemed to be in earnest, they were all the while aware that there was no susceptibility in the human heart to which these things could be addressed; that they had been merely "pouring oil on fire," for the sake of doing honor to the Holy Spirit in his work of forming a new susceptibility within them, out of which their conversion, if ever it took place, was at last to spring?

Thirdly; the sinner's dependence on the Spirit of God for this change, is wholly the result of his own obstinacy, and in the strict and proper sense of the term, he has *power* immediately to obey the commands, "repent," "believe," "make you a new heart."

Those who found man's dependence on the Spirit, upon the constitution of the mind itself, or what is the same thing, on some

disposition, or taste, lying back of the will, which, so long as it remains, necessarily prevents obedience, do in fact make out a scheme of *natural inability*. Call it moral; say that men have strength, or understanding, or capacity; insist even that they are free, acting as they will; yet so long as the constitution of the mind must be changed, so long as any thing lying back of the will, and independent of it, must be renewed by the power of God, before it is possible for them to will and to act obediently, the ordinary, common sense distinction between ability and inability, can have, in this case, no just application. It is a case entirely singular. It differs most essentially from any other in which we are accustomed to attribute ability to man. The brethren of Joseph "hated him, and could not speak peaceably to him." Yet all men know, that in strict truth, they were not unable to do this; for they had all the ordinary *susceptibilities* to fraternal affection. But a man loathes wormwood, and cannot love it. Here the case is entirely different. It is strictly true that he cannot love wormwood, just as it is true that he cannot remove a mountain; and for the same general reason. His nature, the constitution of his being, is not adapted to either, nor can it be, in any of the present circumstances of his existence, except by the power of Him that formed it; and we therefore feel, that to command him to do either, without first giving him the corresponding power or capacity, would be manifestly and equally unreasonable. Now we by no means deny, that men, under the impulse of their constitutional susceptibilities, do *in fact* sin, and only sin, until renewed by the grace of God; but we do deny, that they are led to this by any necessity of nature, or that these susceptibilities need to be changed, or others to be introduced, in order to their obedience. Nor do we attempt any explanation of the *mode* of divine operation, in the needful change. We know not the manner in which even created spirits like our own, communicate with each other, in their unembodied state; and how shall we explain the manner in which the Eternal Spirit renews the souls which he has made? We are very far from saying, that it is merely by presenting light to the understanding. We believe that He can speak through the medium of his own revealed truth to the whole soul; can breathe upon it with a subduing, life-giving energy, which without interrupting the freest exercise of its own powers, shall effectually constrain it to obedience. At the same time, we maintain that man has in the fullest sense of the term, *power in himself*, without this influence—without any other intervention on the part of God, than that of barely sustaining him in being, and affording him the light of the gospel—immediately to become evangelically obedient. The

plain proof is, that God punishes men for not doing this, while there is no other intervention. This argument from His moral character, will stand against all the metaphysical reasoning in the world. God, without a single change in his own agency, holds men guilty for not assuming a moral character directly opposite to that which they possess in a state of nature. Now if we entirely fail of explaining the metaphysical reason of this; if we can make out no scheme of mental phenomena that will account for it, the fact of a power in man to do this, without any intervention of God, is demonstratively certain.

Fourthly, The doctrine of dependence presented in this light, and in this light alone, coincides, in its proper influence, with the work of the Spirit, tending at once to humble the sinner and encourage his return to God.

The scheme of constitutional or physical regeneration makes a dependence, which tends only to excite hard thoughts of God, and to discourage direct endeavors after new obedience. Well may that person wait for God to regenerate him, who believes that he must be regenerated *before* obedience will be to him a practical thing, or can possibly be expected of him. Those are not few who have told us of painful years which they have spent, under this persuasion, in anxious efforts, not to repent, or do any one thing which the gospel requires, but to bring themselves into that state of mind in which they might have better hopes, according to the ordinary mode of divine operation, that they should experience the needful change. They have done this, although at the same time they were told that they ought immediately to repent; and had a moral ability to repent; and that nothing but their hard hearts prevented their repentance. Still they acted under the persuasion that until they should find the rock removed out of the way, direct endeavors to perform the work of repentance itself, must be in vain: and they must still have remained in this wretched bondage, had they not at last come to themselves in the simple consideration, "What hinders my now returning to God in the living way which he has consecrated?" "There is bread enough in my Father's house, and to spare. Why do I perish with hunger?" The scheme of Arminians, on the other hand, that men are dependent for the existence of moral agency on what is erroneously termed *imparted grace*, and that God is ready at all times to increase the measure of this grace, whenever, as with like inconsistency it is said, the sinner is disposed of *his own free will*, to seek it, tends only to nurture a spirit of self-justification and presumptuous delay. But let a person find himself dependent on the Holy Spirit, not because he has not sufficient susceptibilities or advantages

for the purposes of salvation, but only because his indulged selfishness, pride, and unbelief, incline him, only and desperately to abuse the powers and neglect the advantages conferred upon him, and must he not be at once self-condemned and alarmed? Let him at the same time be convinced, that this almighty, and divinely gracious, and long-suffering agent is employed in the redemption of guilty and ruined men; and that his influence is exerted, not in dispensing with the truth, but in bringing it to bear with its inherent power upon the mind, and not by superseding the exercise of our constitutional powers, but by directing them to their proper use and end; let him in this manner associate the influence of the truth with the presence of the Holy Spirit, and the obedience of faith with the experience of his grace as the earnest of the purchased redemption, and will he not be encouraged to attend to the truth, and concentrate his whole soul on the mighty work to be accomplished? Let him also be made to feel, that every thing done by him, short of making a new heart, is only resisting this last hope of a lost soul, and that having been once resisted He may depart forever, will not fear concur with hope, to give effect to what "the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts?" It is in this form, that the doctrine of divine influence bears upon the mind, with the utmost possible force, in aid of the work which that influence is given to accomplish—to humble and to encourage—to alarm and to persuade—to rouse the sinner to immediate repentance, and to urge onward believers in working out their salvation with fear and trembling. In this form, whether in explaining the doctrine of election, of the sovereignty of God, or of regeneration, this doctrine should always be presented. Say to a person depending on a passage in a boat; "I have engaged your passage, and the boat will wait your arrival." He will, then, go at his leisure. Tell him, "the boat started an hour ago," he will wait for its return. But you tell him, "the boat is about to set off; perhaps if you make all speed, you will get aboard." You now present the subject in the strongest light to rouse him to immediate exertion.

Whether these principles are just, we leave our readers to decide. To us they appear intelligible and scriptural; to disencumber the subject of religion, of much that has embarrassed it; to commend the great doctrines of the reformation to the common sense of mankind; and to lay open the first duty and supreme concern of men, in a plain, practicable, and persuasive light. To some of the practical results, as they appear in the "Hints" before us, we will now turn.

Under the head of "preparation," and after suggesting the necessity of "holding up distinctly to the mind the lost condition of the impenitent, as it is set forth in the word of God;" and of

making "the salvation of their souls an object of intense desire ;" the authors say :

Actually *intend*, by the Divine blessing, to convert sinners. It is possible to converse on the subject of religion, without actually intending to achieve the salvation of souls. It is possible also to have this intention along with so little firmness, as to make all our efforts unavailing. We must intend, by the grace of God, actually to achieve the conversion of the impenitent ; and not only so, we must fully and decidedly intend to do it. *It must be the fixed purpose of our soul.* p. 8.

We need not say how strange this direction must appear to persons who have embraced an opposite theory. We ourselves paused upon it, as it first met our eye : and we have not found a single word of it materially different from the spirit of the apostolical direction, with which the authors have prefaced their work. "Brethren, if any of you do err from the truth, and one *convert* him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Conversion may be attributed to the operation of the Holy Spirit ; or to the influence of divine truth ; or to the instrumentality of him who brings the truth to the mind ; or to the agency of the sinner himself under these influences ; for all these are combined in the change. The scriptures accordingly ascribe it to either ; and often with no express recognition of the others, just as there is occasion for referring to any one of them in particular. In the passage from James, as in the direction we have quoted, the subject of consideration is, *human instrumentality* in the change ; and for our encouragement, the apostle would have us consider and know, that whoever engages in the work, although he should be successful in a single instance, he may be said in that instance, to have converted the sinner and saved the soul. Not only would he have the satisfaction of seeing the sinner converted, but he himself would have converted him :—he, as truly as the God of all grace, would have saved a soul from death ; for though he would only be a dependent instrument, yet would he be a voluntary instrument, and to his agency, as *truly* as to that of God himself, might the event be ascribed, and without it, the sinner might not have been converted. Such language is familiar with the sacred writers. Paul was sent, not merely to preach the gospel to the Gentiles, but to "turn" them—*himself* to turn them—from darkness to light. Timothy also he exhorted to take heed to himself and his doctrine, that he might save not only himself, but those who heard him : and the wise generally, are encouraged to prosecute their work of faith with the hope, that "having *turned many to righteousness*, they shall shine as the brightness of the firmament, and as the stars

forever and ever." Such being the economy of grace, christians ought to make the conversion of sinners the direct object of their plans and labors. They should put forth their influence, not merely to correct the opinions and reform the habits of men, but to convert them to God, and save their souls. It is in this form that the duty is urged by the apostle James. What he directly encourages them to do, is not merely praying for sinners, that God would convert them; nor persuading them to attend on the preaching of the gospel, that ministers may convert them; nor setting a good example before them, that so the truth may ultimately find its way to their hearts and convert them; but it is going to them and laboring *themselves* to convert them. We appeal to the ministers of the gospel, and to all the faithful in Christ, whether it has not been when they have been engaged in this manner,—when they have not only desired and prayed for the conversion of sinners, but have directly aimed to accomplish it,—when they have been *workers* together with God, that sinners have in fact been converted by the Spirit.

As a further direction in the way of preparation, it is added:

Gain correct views of the doctrine of divine sovereignty.

The elementary ideas of divine sovereignty, in reference to this point, are these: God only has the power to convert a soul, and he uses that power as he pleases. Here, however, the question arises, how does he please to use it? And in answering this question, we may see the essential difference between those who abuse and misrepresent the doctrine of divine sovereignty, and those who use it as a motive to effort. Those who misrepresent it, seem to suppose that it is essential to sovereignty, that God should exercise his power *so capriciously* as to render it *uncertain* what shall be the result of all attempts to save souls. This idea tends to paralyze all effort, and is utterly opposed to the Providence and Word of God. The true view of the doctrine is this: God only has the power to convert souls, and he will use this power so as to *encourage*, not *discourage* effort. He will bless those most, who labor most wisely and perseveringly to save souls. In this view, the doctrine is the most efficacious of all motives to effort. It assures us that God desires the salvation of souls, desires that we should labor to secure it, and will surely aid us if we do. Take this view of the subject, and you can never be discouraged, but will be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye *know* that your labor is not in vain in the Lord. pp. 9, 10.

The sentiment that "God will bless those most, who labor most wisely and perseveringly to save souls," very obviously results from the principles which we have explained: and, if fairly interpreted, we believe, will be found true. We would by no means propose the comparative success of *different* individuals, as the measure either of their wisdom or piety; nor was this the design, we apprehend, of the writers. So various are the causes which operate in different communities, and with different individuals, to favor or to hinder the exertions made for the salvation of souls, as to remove all reasonable ground for a comparison so invidious. But that, when

other things are equal, success may be expected in proportion to the wise and persevering use of appointed means; that it is a general law of the divine economy to accompany a skillful, prayerful, and obedient application of the word of truth, with the Spirit of grace; that God may be said to "bless those most who labor most wisely and perseveringly to save souls," in the same sense as it is said, "the hand of the diligent maketh rich," His word and his providence abundantly prove; and to doubt or to overlook this, is fatal to direct and ardent effort. Of those members of the church who are forever resolving whatever pertains to the success of the gospel, into the sovereignty of God, and explain that sovereignty as though it set aside, instead of verifying the promises of his presence with his obedient servants; who say, "it is all the work of God," and forget that it is also the work of man; who can sit year after year, unblest, under the ordinances of grace, and see the impenitent around, with scarcely an exception, slumbering under their doom, and yet feel no rebuke in the dereliction;—of such professors of religion, how little is to be expected, in the way either of ardent prayer or direct effort for the conversion of souls, all experience shows.

Of "things to be done," we select the following.

Ascertain by kind and familiar inquiries, the existing state of knowledge, feeling, &c. in the person with whom you converse.

Inquire of him whether he has any definite, settled purpose, in respect to securing the salvation of his soul.

If he has not decided on any thing, propose some *specific* point as a subject of immediate decision.

Carefully explain the thing to be done in becoming religious.—This is a very important particular, and one in which many utterly fail. The object to which all our efforts should be directed, is to produce immediate repentance towards God, and faith towards our Lord Jesus Christ. Let then nothing be so stated as to make the impression that he is absolved from the duty of immediately surrendering himself to God. If he is urged to direct his attention to divine truth, let it be that he may perceive his duty and immediately obey it. If called on to attend on any of the means of grace, let him know that the design of these is to produce immediate repentance, and that attendance on them, however indispensable, is not discharging his duty, till he obeys. Let him be made distinctly to see, and deeply to feel, that his present state is one of wilful and inexcusable rebellion against God; that the pressure of the highest possible obligation requires immediate submission to him; that a moment's delay admits of no excuse or palliation, and is needlessly exposing his soul to instant and imminent peril of eternal perdition; that God actually demands, and has a right to expect obedience, and that he cannot escape God's wrath until he does obey.

So explain his dependence on the Holy Spirit, as not to diminish, but to increase his sense of obligation. pp. 11—14

We add a few detached passages, under the head of "cautions."

Guard against producing in the impenitent a self-righteous spirit.—Notwithstanding the utter depravity of man, to nothing is he more prone, than to indulge

a self-complacent and self-righteous feeling; and to nothing is he so utterly averse as to real humiliation and self-renunciation before God. And this holds as true of the vilest of sinners, as of others. But the indulgence of no disposition can more certainly ruin the soul. The nature of the case shows it. The very thing to be done, is to feel and confess guilt and utter ill-desert, and to receive mercy as a free gift. To do this in a self-righteous state of mind, is an impossibility, nay, a contradiction. Yet, in pointing out to sinners things to be done, if great caution is not used, they may fall into the belief that they may do something to merit salvation. Most carefully guard against making this fatal impression.

By all means avoid making the impression on the minds of those with whom you converse, that the work of becoming religious requires a considerable time to be spent in protracted efforts. Let them know that to become religious, is an intelligent, voluntary, indivisible act of the mind, in which it ceases to rebel against God, submits to his authority, and accepts of his mercy. Tell them that to perform this act requires no length of time and no protracted effort; that it may be done at this time, and in this place; and that, if they depart from this place without performing this act, they go in a state of stouter rebellion, and may bring on themselves swift and sudden destruction.

Studiously avoid in all your directions and prayers, direct or *implied* misrepresentation of the real condition of impenitent sinners. Never forget that they are free agents, and do always and obstinately resist the Holy Ghost, and that their anguish, perplexity, and confusion of mind, and all their other difficulties proceed from this cause. If this is the real state of the case, it is most manifest, that so far as you produce an opposite impression, you do in fact destroy the power of all motives to repent, and directly oppose the work of conversion. You directly resist the impression which the Holy Spirit is aiming to produce, and may be accessory to the ruin of souls. As you value therefore the salvation of the sinner, never direct him to *wait* God's time; God's time for his salvation is now. Never say or imply that he is *unable to repent*.

Urge the sinner rather to the immediate performance of duty, than to *efforts to obtain a hope of pardon*. A well founded hope is a result of the consciousness of holy affections in the heart. If therefore the attention of the mind is directed to the attainment of hope, instead of the exercise of holy emotions, it is turned away from the true object of pursuit; and to obtain a good hope is impossible. On the other hand, the existence of such a hope will be the indirect, though natural consequence of the exercise of such affection.

Undertake and prosecute the work with simple reliance on the Spirit of God for success. Such truth must, indeed, be presented, and presented in such a manner, as will tend to produce the result desired; otherwise, it will not be a fit instrument for the Holy Spirit himself to use in converting the soul. But confide not in the truth alone, as though without the influence of God it would convert the soul, nor confide in your own skilful manner of presenting it. Such confidence is utterly unfounded, and will lead to disappointment and defeat. The consequence will be faintness of heart and irresolution as to all future efforts.

Take heed lest by injudicious expressions of natural affection or sympathy, you prevent or impede the work of conversion. The expression of parental, filial, or other natural affection, will essentially promote the progress of the work, if it merely operates as a strong inducement to earnest effort to perform duty, and leaves all the claims of God bearing with unabated force upon the heart, and the sinner in full view of his own guilty character and condition. But if through injudicious affection, or natural sympathy for distress, you forbear to urge the claims of God, and fully to take his part against the sinner, and enforce immediate obedience, you do, in effect, take part against him, and neutralize the influence of his claims on the soul. The love of God must be stronger than parental or any other affection, and we must be faithful to him and his kingdom, however painful to us, or to our friends.

Avoid confusing or distracting the mind by too much, or discordant conversation. pp. 17—23.

The directions concerning the manner of performing the duty,

are not less interesting than the preceding,—but we shall present our readers with only two.

Avoid all vague and general remarks on the importance of religion, that tend to no definite result. If you attempt to converse, be faithful and thorough. In many general remarks, the sinner will agree with you; and if you say no more, and bring him to no point, you may even produce a self-complacent feeling in his mind, as if in many important respects he had made some progress towards religion. Leave no such impression. Do not perform your work slightly. Make the truth so clear that he cannot avoid seeing his condition and character, and call on him at once to repent and obey God.

Study diligently the character of those with whom you converse, and adapt your remarks accordingly. Endeavor also to gain access to them at the most suitable times and in the most favorable circumstances. In this way your remarks will have their utmost power. On the other hand, if you proceed without discrimination, their whole power may be lost, and even reaction be produced. Avoid, however, mistaking timidity for prudence; and do not, through a pretended fear of doing hurt, criminally neglect all opportunities to do good. Sincerely desire to save souls, and seek wisdom by earnest prayer, and abundant occasions of judicious conversation will daily be presented by the providence of God, and you will be aided to use them aright. pp. 27, 28.

The great difficulty in our churches, with regard to the duty presented in this volume, is a defective sense of its importance and obligation. It is in vain to attempt to guide those who are unwilling or unresolved to be led: but if once the body of intelligent members of our churches were thoroughly roused to the work, such hints as are here given would be eagerly sought, studied, and proved. We cannot, then, be satisfied to close our remarks, without urging upon those of them into whose hands our pages may come, this "labor of love."

First, there is need of it. The motto of the church now is, "the conversion of the world." For the conversion of the world, it is of the first importance that the gospel be carried home to the hearts of those who are more immediately under our influence; and who, instead of uniting with us as they might do, in sending abroad its redeeming power, are embarrassing our operations! Of these too, how many, in city and country, if nothing be done for them, are scarcely more likely to be converted, than the heathen themselves! strangers to the house of prayer—ignorant of the scriptures—voluntary exiles from "the commonwealth of Israel!" Even of those who unite with us in public solemnities, how many there are into whose minds the truth never enters—or if it enters, finds no lodgment there—but is immediately displaced by the spirit of worldliness! One who has never conversed extensively with men on the subject of religion, would be astonished to find how many of the stated attendants on evangelical ministrations, hear as though they heard not. What they need is, that some one go to them, and break up that smooth, unbroken surface of their hearts which so turns off the arrows of the Almighty; call up their attention to things which they

have always assented to, but never considered; and press home the truth to their bosoms with a "*Thou art the man.*" No single minister over a whole congregation can do this; but the members of the church have the happiest opportunities of doing it; and until by general consent, they can be persuaded to engage in the work, and perseveringly pursue it, we see not how it can be expected, that "the people shall become all righteous." The sentiment is but too common, in regard to a multitude of the hearers of the gospel, that its whole force is spent upon them, and we have only to leave them in the hands of a sovereign God. But in truth, the gospel has never come to them. Never have they seen those things which pertain directly to their conversion, as they really are. Most have no real belief of their need of conversion, no practical sense of the contrariety of their feelings and pursuits to the law of God. Many who admit the fact of their depravity, do it without any real sentiment of blame, but cover their sin with fallacious excuses. Many who have a smothered conviction of sin, know not the way of peace, but are going about to establish a righteousness of their own; and many who know what they must do, are turned away from the motives which persuade their obedience and forbid delay—the love of God—the authority of his command—the sincerity of his invitations—the reasonableness of his requirements—the fruitlessness of delay—the hardening tendency of sin—the danger of a judicial abandonment—the terrors of a final reprobation. It is not under *just* impressions on these subjects that sinners wander on. Erring in "their ways," they do "err from the truth." But real christians know the truth. They were taught it experimentally at their conversion. They know too the deceitful windings of the heart in evading the truth. How plain, then, and how solemn the duty to go and communicate to other minds that truth, which the Spirit of God has engraven upon their own hearts. They indeed cannot do this effectually of themselves; but the same Spirit of the living God can do it by them; and *without* them, or others in their place, the bible warrants not the hope, that it will be done at all. Do they, then, fulfil the demands of the Savior's love, when in the various intercourse of life, they exhaust every other theme, and pass in silence that, in comparison with which, every other is insignificant? When they do this, have they a present sense of the worth of the soul, of the love of Christ, of the realities of the eternal world? With what feelings do christians call to mind such unfaithfulness, in their hours of illumination! What are their emotions at the remembrance of it, when they lie consciously on their dying beds! How are the impenitent themselves, who have any concern for their souls, often disappointed, grieved, and confounded to perceive it!

2. The great body of intelligent christians *can* learn wisely and

effectively to perform this office. There is no foundation in truth, or certainly there ought to be none, in the pleas under which they so commonly evade the obligation, that they have not the requisite knowledge or aptitude ; that they are disqualified by an immoveable diffidence ; or that they have not sufficient weight of character and influence. Let them take the plain truths of the gospel just as they lie on the sacred page, unperverted by false theory ; let them possess their minds and hearts with those truths, in their bearing on the condition and prospects of a world of probationers ; and let them go to their work with an open face, and an unsuspecting, prayerful confidence in God, and they will find before them an open door. The proof is found in the influence which they actually exert upon men, on those subjects of a secular nature in which they feel a lively interest ; in the testimony which those who have fairly made the trial on this subject, however reluctantly they may have been drawn to it, uniformly give ; and more than all, in the promises of God that he will be with them. How admirably was this exemplified by those plain men whom our Savior called to be his personal followers ! “ John, with two of his disciples, looking upon Jesus, saith, behold the Lamb of God ; and the two disciples followed Jesus. Andrew, one of the two, first findeth his own brother Simon, and saith unto him, we have found the Messiah. And he brought him to Jesus. The day following, Jesus findeth Philip and saith unto him, follow me. Philip findeth Nathaniel, and saith unto him, we have found him of whom Moses and the prophets did write, Jesus of Nazareth. And Nathaniel said unto him, can any good thing come out of Nazareth ? Philip saith unto him, come and see.” Under the first effusion of the Holy Spirit also, the effect was the same. “ The disciples went every where preaching (*κηρύσσων*, proclaiming,) the word,” not in public assemblies, but wherever they found men that could be persuaded to hear. In the records which have come to us of the surprising triumphs of grace in the islands of the South sea, nothing is more delightful than to witness the same spirit of primitive christianity, as it has there been manifested, and the success with which it has been crowned. And shall these poor islanders, lately sunk in the grossest barbarism, no sooner have embraced the gospel, than, hastening to the neighboring islands, or driven to them by storms, they scatter the darkness of ages, and turn the heathen by hundreds to God, by means of their simple and warm-hearted tale ; and shall christians, nursed in this land of light and freedom, say that they are incompetent to the work of saving souls ? It is not great talents, extensive learning, or worldly influence, that is wanting, so much as fervent love, decided purpose, confidence in God, and the spirit of prayer—humble, fervent, persevering prayer.

3. That the discreet and thinking members of the church engage in this work, is demanded by the character of the times. This might be illustrated in various ways. We shall mention only one. The present is eminently a day of action. This, together with the gracious effusions which also signalize the day, will ensure a host of active spirits in the field of revivals. If the *intelligent* members of the church will not enter that field, *others will*. But is there any thing pertaining to the cause of revivals, that would be more to be deplored, than that rash, unstable, warm-hearted men, feeling no need of counsel, and prepared to denounce even their own ministers, if they come not up to their standard, should take into their hands the work of guiding souls to God? In such a case, it is in vain to argue, to decree, to remonstrate. There is no way to prevent this evil, and we may rejoice that there can be none, but for the sound and judicious members of the church, in concert with their pastors, to go forward.

4. Faithfulness in this duty, would scarcely be more happy in its influence upon sinners, than it would be blest in the improvement of christians themselves. It would increase their knowledge of the gospel. Many, under the best advantages, make no perceptible progress in knowledge, because they aim at no important use of what they already know. But, once engaged in bringing others to the knowledge of Christ, they would be painfully sensible of their deficiencies; would be animated by the most persuasive motives to go on unto perfection; would read, and hear, and reflect, with intense desire for more exact, comprehensive, and convincing apprehensions of the truth. Proportionable would be their improvement in holiness. Their work would separate them from the polluting intimacies of the world; would bind them to a course of life corresponding to their profession; would call forth the best affections of their hearts; would unite them in the strictest fellowship with each other; would bring them in frequent and fervent application to the throne of grace; and would mold their whole characters in a growing resemblance to him whose office it was to seek and to save that which is lost. Thus too would their doubts be scattered, their hopes be enlivened, and their comforts abound. "The fruit of the righteous is a tree of life, and he that winneth souls is wise."

ART. V.—ON INTERCESSORY PRAYER.

The subject of intercessory prayer is one of the deepest interest to the whole church of God. The christian dispensation was opened, and the first triumphs of christianity were gained, by an outpouring of the Holy Spirit in answer to prayer. All its subsequent advances have been owing to the same divine influence, obtained in the same way. Every conversion that has taken place, has been in answer to prayer; and all that will hereafter gladden the church to the close of the Millennial glory, will be owing to the faith and importunity of the people of God. All revivals of religion, and benevolent enterprises for the conversion of the world, depend entirely upon special prayer. All other instrumentalities derive their life and energy from this source, so that if prayer should cease, every effective exertion on the part of christians would cease likewise, and the world's last hope would expire—unless God should adopt some new plan for its renovation. If all this, or the half of it, is true, then does it become every christian to give his mind to the investigation of this subject, until he can say that he understands both the *precepts* and the *promises* which relate to prayer.

As the divine faithfulness is the foundation of our confidence in prayer, we can be confident only so far as we know that faithfulness to be pledged. If God has promised any thing absolutely, then we may expect it unconditionally. But if his promises are conditional, then we are authorized to expect their fulfilment only so far as the conditions are performed.

The great question then, is, 'What kind of prayer does the bible teach us to believe will be successful?' Or, 'by what qualities must our prayers be characterized, in order to 'avail much'? Or, 'With what conditions are the promises in relation to prayer to be understood?' The solution of this question in any of these forms, will be an answer to the question which has so often been discussed, What is the prayer of faith? No matter by what name we distinguish it, the great object is to ascertain *how* to pray, so as to obtain the blessings promised.

On looking at the passages of scripture from which our information is to be drawn, we see a *peculiarity of character* in the persons who prayed successfully. This deserves the first attention. Abraham, Jacob, Moses, Samuel, David, Elijah, Hezekiah, Daniel, etc. were all servants of God, having a supreme regard to his honor and glory. In the New Testament the case is the same; and the doctrine there inculcated respecting prayer, is consonant with all the facts recorded on the subject. "The effectual fervent prayer of a righteous man availeth much." This

doctrine the writer would endeavor to present to his readers in the following propositions, which ought to be considered in one connected view, in order to see clearly what the scriptures teach in relation to the duty in question.

1. Prayer, to be successful, must be offered *in the name of Christ*—with a distinct and exclusive reliance upon his merits and mediation; not only disclaiming in *words* all dependence upon our own deserts, but *feeling* that on the ground of these deserts, we have nothing to expect but the wrath of God. There may be a blighting defect here, so plausibly covered over by orthodoxy of sentiment, that it will be overlooked without a close and honest self-examination.

2. *Successful prayer is offered under a peculiar influence of the Holy Spirit.* This we infer from the injunctions to pray with the Spirit, and to pray in the Holy Ghost, and it is expressly taught by the apostle Paul, when he says, “likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us,” &c. The reason why this divine influence is necessary to effectual prayer, is, that without it our minds would not fix upon the right objects, nor have the right kind of feeling. And there is no unreasonableness involved in the requirement, seeing that the Holy Spirit is promised to every one who asks: and this provision is so free and ample, that every christian is required to be *filled with the Spirit*, and to be *filled with all the fulness of God*.

3. In order to pray successfully, we must be *obedient to the known will of God*. “If I regard iniquity in my heart, the Lord will not hear me.” “Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” This and other conditions ought always to be viewed in connection with those apparently unqualified and unlimited promises recorded by the evangelists, which might otherwise be misapplied to the encouragement of a presumptuous confidence. Many cases will readily occur to the reader’s mind, in which christians might be praying very earnestly for certain objects, and yet, having failed in performing their duty in reference to these objects, or having offended in other respects, they might not be heard. If the prayers of those who are living in the neglect of known duty were answered, it would not only take away one strong motive to holiness, but encourage disobedience.

4. In order to pray successfully, *our petitions must be for things agreeable to the will of God*. “This is the confidence we have in him, that if we ask any thing according to his will, he heareth us.” If we knew that an individual had *sinned a sin which is unto death*, it would be contrary to the revealed will

of God to pray for that person. Or if we knew that a community had filled up the measure of their iniquities, as the Israelites had done just before their captivity, it would be unlawful to pray for them. God said to Jeremiah, "pray not for this people, for I will not hear thee." We are told in the latter part of the 2d book of Chronicles, which relates to this period of their history, that they had sinned until there was no remedy.

Again, if a christian is engaged in any unlawful business, and prays for success, as, e. g. in a lottery enterprise, or in making or vending ardent spirits, his prayer would be an abomination unto the Lord. It would in effect be attempting to influence God to patronize and promote the works of the devil! Or if we pray that sinners may be converted, when the means appointed, and, in the divine plan, made essential for the purpose, are not used, our prayer would not be according to the will of God, and of course, not successful. Or if in thinking of the future condition of a friend, now impenitent, we pray that he may be saved, and insist that he shall be taken to heaven, simply because we *cannot bear the idea of his going to hell, while we have no concern respecting the glory of God in the case*: or if we pray that God would use some means or influence inconsistent with the sinner's free agency, in order to his conversion, or that he may be converted by some *other* instrument when *we* are the very persons to use *that kind* of instrumentality which is best adapted to his conversion, but from which we recoil, because it would be an unpleasant business; or if we pray that he may be converted by some power independent of *all* means—in such cases our prayers, being not according to the revealed will of God, would be unavailing.

5. A *supreme regard to the glory of God*, is a part of that state of mind, with which successful prayer is offered. Here we may refer to the case of Moses pleading in behalf of the Israelites, when God said, "*Let me alone, that I may destroy them.*" The argument of Moses was, "If thou destroy them, what wilt thou do to thy great Name?" The Egyptians will hear of it, and will not thy glory suffer? The language of God seemed to imply, that He would do nothing while Moses stood arguing in this manner.

The event certainly proved, that it was a consideration which had great weight in the mind of Jehovah, and that He was pleased that his servant was thus concerned for his honor; and we may justly conclude, that it was for the purpose of awakening this very feeling in the mind of Moses and of drawing forth this language from his lips, as an example to his people in all future ages, that God said what He did on that occasion. Thus too in the

+ ~~14th~~ 76th Psalm we find this language. "We are brought very low.

Help us, O God of our salvation, *for the glory of thy name*, and deliver us, and purge away our sins, *for thy name's sake*. *Wherefore should the heathen say, Where is their God?*"

6. In order to successful prayer, *confidence in God* is requisite. This confidence has respect,

First, to his *character*, and more especially to his *wisdom, benevolence, faithfulness and power*. "Shall not the Judge of all the earth do right," said Abraham, while pleading for Sodom. His language expresses full confidence that God would do right, whatever might be the result of the act of intercession in which the patriarch was engaged. The consistent believer has such a view of divine mercy and of the provision made for its exercise, that he feels assured the most guilty can, and will be pardoned, if they repent; that no difficulty would arise with regard to any number who might be induced to seek the favor of God in the appointed way. He believes that the arms of divine compassion would be open to receive *the world*, if the world would cease from its rebellion, and submit to the Savior. He further believes, that the power of God is able to accomplish all that he has promised. Whatever difficulties may appear to exist in the way of the conversion of individuals, or in the way of a revival of religion, or of the universal extension of the gospel, he believes that divine power is adequate to their removal, if christians will but do their duty in the employment of the appointed means. He staggers not at the promises through unbelief, but is strong in faith, giving glory to God. "Is there any thing too hard for the Lord?" is a sentiment familiar to his mind, and is associated with the recollection of the many *mighty acts*, by which Jehovah has established his church in our world, and by which he has preserved her existence, and is now extending her triumphs. This confidence has respect,

Secondly, to *the promises*. It is a confidence, that God will fulfil his promises according to their true intent and meaning, as he has explained, and qualified, and limited them in his word. It is an intelligent confidence, not founded upon a hasty and partial view of some insulated declarations; but upon the harmony and consistency of the bible. It can have no existence further than the meaning and extent of the promises are understood. To have a rational ground of confidence in any promise, we must know what the promiser means. If he means one thing when we understand him to mean another, or if his promise depends on certain conditions to be performed by ourselves or others, and these conditions are overlooked or disregarded; in either case, by indulging confidence, we only subject ourselves to disappointment, and expose our folly and presumption.

This confidence implies an *expectation of success* in our applica-

tions to God. The believer knows, that God hears and answers prayer, and that it is not, as the wicked suppose, a vain thing to call upon his name. He feels the force of the apostle's reasoning, "If we receive the witness of men, the witness of God is greater." "This is the confidence we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." Some expectation of success is essential to the very existence of prayer; and there is probably no error so prevalent among christians, as that of putting their expectations on this subject far too low. A strong *belief* that we shall obtain our requests, animates the soul for the discharge of all those duties on our part, which are connected with the object of prayer. It fills us with gratitude to God, and zeal in his service; and without it there can hardly be such a thing as importunity and perseverance in prayer. On the contrary, a belief that we shall not succeed, or even a prevailing doubt on that subject, has a tendency to deaden all exertion, to repress spiritual affections, and to drive us in discouragement from the throne of grace. How important then is it that in all our prayers we should be animated by a well-grounded confidence of success!

The believer indulges such a confidence just so far as he thinks he asks *in a way, and for things, agreeable to the will of God*. If his petitions relate to objects respecting which the will of God is not revealed, as, e. g. temporal blessings, or the removal of temporal calamities, he not only asks with *feelings* of submission, but thinks it proper to *express* that submission by the qualifying phrase, "If it be thy will." But if his petitions relate to objects respecting which the will of God is clearly revealed, he deems such qualifications not only needless but improper. When, for example, a christian prays for larger measures of the Holy Spirit, to increase his personal holiness, he prays for that which he knows to be agreeable to the will of God; for a thing promised to him if he asks it aright; and his request therefore may be summed up in these words—"Father, do as thou hast said." Such a prayer, to be consistent, must of course be accompanied with a willingness to perform all the conditions expressed or implied in the promise, and with the conviction, that the promise is pledged only so far as the conditions are performed.

One of the most difficult and important points in this whole discussion may here be considered. What confidence of success may be cherished by the believer in asking spiritual blessings for others; and what are the limitations of this confidence?

It has already been remarked, that as the divine faithfulness is the only foundation of confidence in prayer, our confidence can

extend only so far as we see that faithfulness pledged. With respect to what objects, therefore, does this faithfulness stand pledged? We mention, as a specimen, the following,—that Christ shall see of the travail of his soul, and be satisfied—that he shall reign until all enemies be put under his feet—that the earth shall be full of the knowledge of the Lord—that he will pardon every penitent believer, and keep all such by his power through faith unto salvation—that all things shall work together for good to them that love God—that he will raise them up at the last day, and crown them with eternal glory. But is the faithfulness of God pledged that a particular individual, now an impenitent sinner, shall be saved? Or that there shall be a revival of religion in — at the present time, if these should be made subjects of special prayer? To many, these are questions of heart-stirring interest, and to both of them the writer believes an answer can be given, which will be satisfactory to all christians, whose minds are rightly exercised on the subject. The answer is, that the faithfulness of God is pledged with respect to these objects, not absolutely, but *conditionally*—and that the conditions are just such as furnish to creatures in our circumstances, the strongest motives to right feeling and right action. It is clearly revealed, that God *would* have (sincerely desires) all men to repent and come to the knowledge of the truth, believe, and obey the gospel. He has no two *opposing wills*, no double dealing with men on this subject. Christians, too, are commanded to offer salvation to every creature in all the world. So far, there can be no mistake. If then, in the belief of this general truth, our minds fix upon a particular person, for whose salvation we feel inclined to pray, we may be confident that God will save him, if he repents and accepts of the proffered terms. Would you have it otherwise? “No,” you say, “but that does not meet my difficulty. I have no doubt the person for whom I pray will be saved, if he repents; but the question is, *will he repent?* If left to himself, I know he *will not*. This change, although the sinner is under the highest obligation to do every thing it implies, will nevertheless not take place without a divine influence, and my difficulty is just here—have I the assurance of this divine influence in answer to prayer—I mean *such a measure* of that influence, as will secure the accomplishment of the object at which I aim?”

The answer to this question must be obtained from a comprehensive view of what the scriptures have said on this subject. On this ground we answer, you have the assurance, that if you ask in the name of Christ, in the right state of mind, and then do your duty in relation to the object, the *real desire* of your heart will be gratified, though not perhaps in that particular way; and your prayer will be answered just as far as you would wish it to

be. God has said, "Delight thyself in the Lord, and he shall give thee the desires of thy heart." Now if you are in the right state of mind, delighting in God, cordially approving his revealed plan for accomplishing his purposes, you desire that the person for whom you feel concerned, may be converted *only in accordance with this plan*—by the means and in the very way which God has revealed. You do not desire God so to depart from his plan as to save this person without conversion, or to convert him without the appropriate means; or if the appropriate means are used, accompanied by that measure of divine influence, beyond which infinite wisdom and benevolence cannot consistently go in seeking to reclaim a rebellious sinner, you certainly do not desire that God would sacrifice his own glory and the interests of his eternal kingdom, by going *farther*, in answer to your prayer. But perhaps it is not necessary to transcend these limits in order to the conversion of your friend. It may be that his conversion has not yet been attempted in the right way. You may think that the means have already been used, and that now, all that is wanted is the divine influence, which has thus far been withheld. But in this you may be mistaken. The individual in question may indeed have read and heard the gospel; may have received much religious instruction; but it may have been communicated in a way, and under circumstances, which have had the effect of hardening his heart. This being the case, divine truth may never yet have been brought into contact with his mind, in that way which is best adapted to produce the desired change; and until this can be effected, the means appointed for the conversion of that sinner, cannot be said to have been fairly tried. Possibly his mind may be perverted by an erroneous view of the subject; or it may have cherished a state of feeling, either of pride or of prejudice, or of worldliness, which as long as it exists, repels divine truth, keeps its light from penetrating the darkness of the soul, and prevents the conscience and the heart from coming into full contact with the melting and subduing motives of the gospel. Such a person must therefore, in order to his conversion, be placed under other influences—his circumstances, or his state of feeling, must be so changed as to admit of the truth being fairly presented to his mind, and in that state which is best adapted to favor its reception. Hence it is that some rich men must become poor, proud men must be humbled, prejudiced men must have their prejudices removed; ignorant men must be instructed, opposers must be softened and won by kindness, before they are prepared to feel the converting power of the gospel. Infidels and opposers of religion have sometimes been reclaimed by the strong and overpowering expression of filial or conjugal affection; by the manifesta-

tion of feelings of solicitude for their eternal welfare, the existence of which they had neither known nor suspected. The conversion of many a child has appeared to be suspended upon a peculiar intensity of prayer and agreement on the part of the parents to pray especially *for that one*. Sometimes upon a melting season of admonition and prayer in the closet; or upon the writing of an affectionate letter. Many have, successfully, brought their impenitent children or friends to Jesus, by inducing them to attend a neighboring church when there was a revival, or where extraordinary means were employed for the conversion of sinners. Such a change of circumstances is often highly favorable to the conversion of those who have become hardened under the ordinary means at home.

To illustrate our meaning further, we will suppose, that there are one hundred motives which may be brought to bear upon the sinner's mind for the production of the change in question. You have presented many, others have done the same for your friend. His heart has repelled them all, and has become still more hardened by so doing. Yet there are other motives which may be brought to bear upon his understanding, his conscience, or his heart, the force of which he has not yet felt, and of course not resisted. If there is but one, perhaps that may be the very one which, under the divine blessing, will move him. At all events, until the last has been presented, and presented in a way best adapted to accomplish the desired change, you ought not to conclude, that you have done all that might be done, instrumentally, for the conversion of your friend. While the dresser of the vineyard interceded for the barren fig tree, that it might be spared one year longer, he engaged to dig about it and to enrich the soil;—i. e. to employ the wisest and best means to render it fruitful. And if after doing all this, it should bear no fruit, he acquiesced in its being cut down. Assuming that this barren fig tree in the vineyard was intended to represent a sinner placed in the most favorable circumstances for knowing and doing his duty, and yet failing to do it, the inference is, that some may continue impenitent, and perish, after the *best adapted* means have been employed to reclaim them. Now these means include prayer for the divine influence; and since the promises in relation to that gift are so abundant, we may infer with certainty, that this influence is imparted in proportion to the means employed;—and that where *all* the appointed means are used, and every *possible* motive has been brought to bear upon the sinner under the *best circumstances*, for his conversion, as great an amount of divine influence is exerted upon his mind, as is consistent with his free and accountable agency; or in other words, that *in all cases where we do our duty in*

reference to the conversion of a sinner, God does as much as infinite wisdom and benevolence can consistently do under those circumstances, for the same object. He never promised to do more; he never promised to contravene the laws of mind, to destroy or suspend its free agency, or to convert a sinner by a mere act of physical power.

With this explanation, we may now ask if the answer to the difficult question which preceded it, does not accord with the most enlightened christian experience? "If you pray for the conversion of a friend now impenitent, in the name of Christ, in the right state of mind, and do all your duty in relation to that object, your prayer will be answered *so far as you would wish it to be.*" What more *could* be desired, unless you insist upon it, that when you pray for the conversion of a sinner, God shall convert that sinner, whether he can do it consistently with his revealed plan or not? On the other hand, it is equally obvious, that the limitations to the promises which have been stated, are just such as are adapted to exert the most salutary influence upon our own religious character, just such as to cherish in us a right state of feeling towards God, and to furnish the strongest motives to do every thing which can be done to reclaim the person for whom we pray; and we may add, just such as to take away that presumptuous confidence which the impenitent sometimes repose in the prayers of their pious friends, with respect to their own future conversion.

We are now prepared to give an answer to the question, "Where is the proper place for submission?" that is, when seeking the conversion of an impenitent friend. It is assumed here that provision is made for the salvation of all who repent and will accept of mercy through the Redeemer; that there is no arbitrary decree *excluding* any man from heaven; that God takes no pleasure in the death of any, but would rather that all should repent and live; that by the interposition of Christ, provision has been made not only for the pardon of sin, but for the effusion of the Holy Spirit. And we have seen that the Holy Spirit operates by means clearly revealed in the bible, and which we have the power to employ; that these provisions being made, and for this very purpose, the infinite benevolence of God will incline him to employ the agency of his Spirit in reclaiming sinners, *as far as the appointed means are used, and as far as is consistent with the nature of man, as a free and accountable being.* Here then we discover the proper place for submission. As long as any means or motives remain untried, we may conclude that the sinner is not utterly abandoned; that there is hope concerning him, and that God is still willing to accompany by the influences of his Spirit, any means which have not yet been tried, or which have not lost their efficacy. If then

the individual for whom you feel concerned, will yield to the wisest and best adapted means, and to the greatest measure of divine influence which is consistent with his free agency, it is certain that God will save him, *if these means be employed*. We ask again, what more could be reasonably desired? If however, in the exercise of his voluntary agency, the sinner persist in refusing to listen to the truth, and will not suffer his mind to be brought into contact with the motives of the bible; or if by some bold and presumptuous transgression or series of transgressions, he has rendered himself insensible to all those motives and influences by which, in the economy of grace, a change is ordinarily effected in the human character; then and there, however painful the struggle, you cannot pray with any confidence of success, and at this point, submission must begin. All this seems to be plainly taught in the parable of the barren fig tree. While the dresser of the vineyard interceded for it that it might be spared another year, he enriched and cultivated the soil; that is, he employed the best means to render it fruitful, taking it for granted that if he did this, the air, the rain, and the sun, would do as much as ought to be done to make *any* tree productive, and if these means should all fail, he acquiesced in its excision. "If it bear fruit, well—if not, then after that, thou shalt cut it down." His first object however, was to make it bear fruit; but if that could not be accomplished by the best means, he saw the reasonableness of its destruction, as being not only useless, but pernicious. So the first object with God and with his people in reference to a sinner, is to reclaim him from sin, and to make him obedient. The change cannot of course, be effected without his voluntary act in giving his heart to God. If this cannot be secured by the wisest and best means which good men can use, accompanied by the highest divine influence which God can properly exert, and which corresponds to that of the air, the rain, and the sun upon the fig tree, then every one must admit that nothing more *ought* to be done, but to employ "the axe which is laid at the root of the tree."

With respect to a *revival* at a particular time and place, a question about which increasing solicitude is beginning to be felt, and which will excite still more in times that are yet to come, we have a ground of confidence quite equal to that which we have in seeking the conversion of an individual. In this, as in the other case, the promises go just so far as is most favorable to personal piety in the church and pastor, and so as to create the strongest motives to exertion. We are aware of the opinion entertained by some, that revivals of religion are in all cases to be ascribed to the mere sovereignty of God, and that they are so entirely independent of human instrumentality, that all attempts on the part of men, to originate and

promote them, are invasions of the divine prerogative. If you speak of using means for obtaining a revival, they think it presumptuous—nothing less than an attempt to take God's work out of his own hands! But let us turn to the bible, and see what encouragement is there held out to christians, to pray for a revival at a particular time and place. God says, we refer to Psalm cii. 16, 17. "When the Lord shall build up Zion, he will appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." Here the building up of Zion, or the increase of the church, is connected with the prayer of *the destitute*, and is represented as being in answer to their prayers. The word *destitute*, as here employed, plainly denotes those who have a *deep sense of want*; and it is manifestly right that God should so order his dealings with his people, as to bring them to this state of feeling. It is as much for their good as for his glory. This passage then implies a promise that when any church *shall* come to the state of mind here described, God will, in answer to their prayers, appear in his glory to build up Zion. Thus understood, the fulfilment of the promise is suspended upon a condition which greatly enhances the value of the blessing when bestowed, and prepares for its enjoyment.

Again: Jehovah has promised to increase his church with men like a flock. Yet for this, he says, "I will be inquired of by the house of Israel, to do it for them." Does not the word "inquire" here mean something more than mere prayer? Does it not also express a state of mind which is always connected with revivals, as the cause with its effect? A state of mind which prompts the believer, after having prayed for the divine interposition, to ask, "Lord, what wilt thou have me to *do*?" Let the members of any church in any place, and at any time, come to this state of mind, and evince it by actually *doing* all that the bible and experience demonstrate to be necessary to the conversion of sinners, and the promise will be literally fulfilled; a present result will be realized; for thus saith the Lord, "It shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear." "Prove me now herewith—if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The same general truth is taught in these words—"For the time to favor Zion, yea, the set time is come; for thy servants take pleasure in her stones, and favor the dust thereof." There is a construction of this passage which tends to release the minds of christians from all anxiety and from all sense of responsibility with respect to revivals. But that tendency proves the construction to be erroneous. We have another to offer, the tendency of which is so much in accordance with the requirements of the bible, as to

furnish a strong presumption that it is the correct one. The phrase is commonly, and perhaps correctly, understood to mean all that is implied by an outpouring of the Spirit, or a revival of religion. Assuming this to be the true meaning, we ask, *when* may it be confidently affirmed, that the time has come for such an event? The answer is suggested by the passage itself. "*For thy servants take pleasure in her stones, and favor the dust thereof.*" When this is truly the case, the time to favor Zion has come: i. e. when they begin to mourn over the low state of the church, and the still more deplorable condition of a dying world; when they begin to cherish a deep concern for the honor of God and the revival of true religion, such as the pious Jews felt in reference to the rebuilding of their temple, after their long captivity in Babylon, to which the writer of the psalm seems to have a direct allusion. While they contemplated those ruins, they wept—but their zeal did not expend itself in weeping. They set about the work, and it was accomplished. When christians feel and act thus, we may confidently affirm, the time to favor Zion has come. If any doubt it, let them make the trial. There certainly would be no presumption in making it, for in doing so they must cherish a state of mind, and pursue a course of conduct, absolutely necessary to consistency in their christian profession, and which are urgently needed at all times, and more especially in times of coldness and declension.

Further,—The world is represented as a field, in which one plants, and another waters, while God giveth the increase; and the assurance is given that every man shall receive according to his own labor. The allusion is to husbandry, and conveys this idea. As the providence of God says to the agriculturist, in reference to a given field, cultivate this field faithfully and skilfully, and you shall be rewarded;—so in the economy of grace, he says to his people, in reference to the conversion of sinners, Cultivate this wilderness around you, and it shall become a fruitful field—this desert, and it shall become as the garden of the Lord. And this, not by a slow process, as in the production of vegetation. The apostle is speaking of the dependence of all human instruments upon the blessing of God; and having settled that point, so far from concluding as many have done, that it is not worth while for human instruments to do *any thing*, he goes on to speak of the *encouragement* to exertion arising from the fact that God giveth the increase, and that he will give it in proportion to every man's labor. With regard to the length of time required to produce a spiritual harvest, we may infer the apostle's views from his *doctrine* and from his *success*. His doctrine was, "God *now* commandeth all men, every where, to repent"—"*To-day*, if ye will hear his voice, harden not your hearts." And wherever he preached, the effect was similar to that which is

described in Acts 17: 2—4. When he preached in the synagogue that Jesus was the Christ, some of them believed, and consorted with Paul and Silas, and of the devout Greeks, a great multitude, and of the chief women, not a few. So at Rome, some believed, and some believed not, at the first hearing. And at Thessalonica, he tells those who were converted under his ministry, that the gospel came unto them not in word only, but in power, and in the Holy Ghost, and in much assurance, so that they turned from idols to serve the living and true God. Much light will be thrown upon the subject by two simple questions. Has God required us to *pray* for the conversion of sinners? Has he required us to *use means* for this purpose? Why has he done so? Surely He had wise and good reasons for making these requirements: and if so, it follows, 1st, that we are not authorized to expect the conversion of sinners without the use of these means;—and, 2ndly, when they are used in the manner He has required, *He will work by them*. These means are *causes*, and they have the same connection with the effects in question, as causes have with their effects in the material world. The only difference is, that they belong to the world of *mind* instead of *matter*. But no cause, whether physical or moral, whether intended to operate upon mind or upon matter, has any power except as God pleases to work by it. Now he takes peculiar delight in working by the means He has appointed for the conversion of sinners. But *when* will he work by them? The question would appear absurd, if asked in reference to material causes. These always produce their effects when and while they operate. When the operation ceases, no further effect is produced. If you strike a rock with a hammer, when do you expect it to break, if not at the very moment of percussion? “*Is not my word as a hammer, saith the Lord?*” If you apply fire to a fusible or a combustible substance, when do you expect the one to melt, and the other to burn? “*Is not my word as a fire, saith the Lord?*” Instead, therefore, of adopting the opinion of some, that it is presumption to say, a revival, as a general rule, will take place when and where christians, as a body, make a wise and faithful use of the appointed means, it appears to be the greatest presumption to expect a revival where these means are neglected. In the one case, we have all the analogies of nature, as well as the Divine promises, as the ground of our confidence. In the other, if we exercise faith, or indulge hope, it must be, not only without reason, but in opposition to all reason and to all scripture.

All this is corroborated by the evidence which God has given of *the interest* He takes in the salvation of sinners, by *the provisions* he has made for this purpose, by *the promises* which relate to the effu-

sion of the Holy Spirit, especially when these promises are viewed in connection with the manner in which the Holy Spirit operates, viz. by *the truth*, in all the variety of ways in which it can be presented to the human mind; and by *facts* which are constantly occurring in the history of revivals; facts which ought to be examined and improved by all ministers and all christians, who desire to know their duty with respect to revivals, and how to perform that duty.

These considerations can leave no doubt that God is, to say the least, *willing to go as far in blessing the right kind of means for the revival of his work, as we can desire Him to go.* The conclusion then, is the same in this case as in reference to the conversion of an individual, *If we pray right, and employ perseveringly, the appointed instrumentality, God will answer prayer for a revival at any time and in any place, just as far as christians, in the right state of mind would desire, all things considered.* And while on these conditions being performed, we may indulge the fullest confidence, that God will revive his work, we may be equally confident that *He will not*, if they be *not* performed. We might as well expect him to depart from the laws by which he is accustomed to work in the material world, and to change the whole course of nature. If there is a certain state of mind, such as has been described, necessary to prepare christians to receive the greatest benefit from an effusion of the Holy Spirit, and to make it consistent with Divine wisdom and benevolence to bestow that blessing; and if God has required his people to use a certain instrumentality in order to the conversion of sinners; then, in the absence of that state of feeling, and where this appointed instrumentality is not used, no promise is given, the Divine veracity is not pledged; and according to the principle already laid down, no ground of confidence can exist, that God will grant such an outpouring of his Spirit as is implied in a revival, even though his people should pray for this object, and expect it in a different way. And further.—No christian with correct views of the character of God, and who delights in Him, as the Psalmist did, would *desire* Him to depart from his plan, so as to produce a revival at any time or in any place, in a way different from his appointment, however deeply his own personal feelings or reputation might be concerned in such an event. If a church will not *awake* to right feeling and to right action; to the true spirit of prayer, and to the faithful performance of duty, the object of converting sinners among such a people must be relinquished. And here we see the proper place for submission in reference to this object.

7. We observe in the next place, that prayer, to be successful, must be *fervent*. This is taught both by precept and example.

"The effectual, fervent prayer of a righteous man availeth much." The word ἐνεργούμενη, rendered *effectual*, implies an intense mental effort, the putting forth of all the energies of the soul in this duty, as one laboring with strong desire to gain an important point. In the following passages it is used as referring to the operations of the Holy Spirit upon the minds of christians. Eph. iii. 20. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that *worketh* (ἐνεργούμενη) in us," etc. Col. i. 29. "Whereunto I also labor, striving according to his working, which *worketh* in me mightily." In this connection we ought also to call to mind those *unutterable groanings* of which Paul speaks, desires too strong to be expressed, but well understood by the Searcher of hearts; also the *supplication* of Jesus our great pattern, accompanied *with strong crying and tears*; the *wrestling* of the patriarch with the angel of the covenant; the *thirsting* and *panting* and *pouring out of David's soul* to God, the *repeated* and *earnest cries* of Bartimeus, the *importunate* and *persevering application* of the Syrophenician woman;—all of which are cases in point here. THIS EARNESTNESS RESULTS FROM A FIRM BELIEF OF THE TRUTHS OF THE BIBLE. In this state of mind, the christian *feels* the force of divine declarations as having respect to REALITIES. The mind also fixes upon *definite objects*, and is intent upon obtaining them *now*. The proofs and illustrations of this may be seen in nearly all the prayers recorded in the bible. It is needless to specify. Look at any of them, and you will see no vague and general expressions, which may mean any thing or nothing, which indicate no feeling in him who speaks, and are adapted to excite none in those who hear, except that of indifference, or weariness, or dissatisfaction. Nor will you find the attention of the suppliant ranging at one time over the whole extent of human wants; but on the contrary, you will see it fixing with intenseness upon one or a few objects, felt to be needed at the present time. This is what we call *appropriateness* in prayer; or its adaptation to the peculiar circumstances under which it is offered, and being directed to the very things which we then *feel* that we want, and to no others.

It is not possible for the human heart to feel intensely on a great variety of objects at the same time. Our capacities are too limited to admit of this. We ought therefore to lay it down as a principle, that it is neither necessary nor expedient to pray for *every thing* in any one prayer, and that it is wrong to multiply words and petitions merely to *make out* a prayer. It is not necessary to the success of a prayer, that it should be spread over the surface of ten or fifteen minutes, or half that length of time. The reader may recollect some *very short* prayers recorded in the bible, which were imme-

diately answered. "Real want, and real feeling, are always expressed with brevity and simplicity. When there are many words, it is obvious that the care is for words. When there is real concern, the only desire is to express it as directly as possible."

Again ; it is altogether incompatible with earnestness in prayer to indulge in a moralizing strain of reflection, or to address a considerable part of it to *men*, in the form of admonition, or warning, or exhortation. We ought not to pray to men, but to God, and we ought to feel that nothing is done unless we so pray as to secure his interposition.

8. Another thing necessary to success in prayer is *perseverance*. This often results from earnestness, but not always. A person may be earnest in prayer for a short time, and then, through unbelief, or impatience, or some other cause, relax in his efforts, or suspend them entirely. This may be regarded as the proper distinction between importunity and perseverance. The latter not only takes hold, but holds on. "*I will not let thee go, except thou bless me.*" If we look at the cases already referred to, in which perseverance was crowned with success, we can have no doubt that if the persons praying, had yielded to discouragement, and given up the point at any period before they had gained it, the blessing would not have been bestowed. In praying for the conversion of individuals, and for revivals of religion at particular times and places, christians often meet with many and great discouragements, and their faith is put to a severe trial. But we ought to feel that the case is so urgent, and the interests depending upon our success so vast, that we cannot relinquish the object, until all means and instruments including the *δεήσεις ἐνεργούμεναι*, James v. 16, have been tried in vain.

If a dear friend or a beloved child were shut up in a house that was on fire, fifty unsuccessful efforts to extricate him would not prevent us from making fifty more, as long as there was any hope in the case. Remember the parable which our Lord spake to this end, "that men ought always to pray, and not to faint." The importunate widow gained her point with an *unjust judge*, because she *troubled* him by her perseverance. And shall not God, our *merciful* Father in heaven, "avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily." The meaning is, Shall he not *grant the requests* of his children who persevere as the widow did, until the unjust judge granted her request? The assurance is that he certainly will ; and will do it *speedily* ;—as speedily as is consistent with infinite wisdom and benevolence. When with a perfect knowledge of your state of mind, and the character of those for whom you pray, he sees that the blessing you ask will accomplish the greatest amount of good, it will be bestowed. While it is withheld,

there is a sufficient reason for withholding it. God waits to be gracious. Perhaps he is waiting for you to comply with some necessary condition, to use some instrumentality, or to come to that state of mind which will prepare you to receive, and to make the best use of the blessing when bestowed.

9. A feeling of *absolute dependence* upon God, is requisite to success in prayer. This is implied in the state of mind above referred to, as a necessary part of the preparation for receiving answers to prayer; but it deserves a more distinct notice. There are, as every christian knows, various *degrees* of this feeling. True believers will at all times acknowledge their dependence on God; but often when this acknowledgment is made, it is not felt, in that degree which would render it proper for God to regard their prayers.

This feeling is so important a part of true religion, and so necessary to creatures in our circumstances, that it is wise and benevolent in God so to order his dispensations towards us, as to create the strongest motives to cherish it. This he does. When in the absence of it, blessings are sought but not obtained, we are naturally led to such exercises of mind in meditation, prayer and reading the scriptures, as have a tendency to produce it. When we fail in our efforts for the conversion of an individual for whom we feel peculiarly concerned; or for a revival of religion in a particular place, the disappointment is often painful and humiliating. But if it results in the full and permanent conviction, that help can come from God alone, and leads us feelingly to say, "My soul, wait thou *ONLY* upon God, for my expectation is from him;" it is a blessing which will do us good as long as we live. We then learn more fully what the saints of former days meant by calling the Lord Jehovah *their strength*; what Paul meant when he said, "So then, neither is he that planteth any thing, nor he that watereth, but God that giveth the increase." We learn also to make the right improvement of such declarations as these, "Not by might nor by power, but by my Spirit, saith the Lord;"—"Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." "For he shall be like a heath in the desert, and shall not see when good cometh: but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." We learn also that the weapons of our warfare are mighty only *through God* to the pulling down of strong holds. Thus are we prepared to honor God with our confidence, and he honors us with success.

Perhaps it is more to the want of this feeling, than to any other cause, that christians ought to attribute their temporary, and in many instances their total, failures in accomplishing objects for which they pray and labor. Where it exists in the proper degree, more can be accomplished by that short prayer—*LORD, HELP ME*—than by all the apparatus of means and instruments, which can be brought to bear upon any object.

After what has been said, no one will suspect us of a design in these remarks, to depreciate that instrumentality which God himself has appointed; or to encourage the neglect of those means by which he is pleased to work in accomplishing his purposes of mercy. We might as well think of setting aside those causes by which he is accustomed to work in the material world, and then of depending upon him to produce the effects in some other way. There is a perfect consistency between the most diligent use of the wisest and best adapted means, and that dependence upon God which the scriptures inculcate. We have no doubt that this subject is in general far better understood by those who are most laborious in the employment of means for the conversion of sinners, and who are often varying their measures for this purpose, so as to excite attention and to bring the minds of men into contact with the truth; than by those who are so much afraid of departing from established usages, and of "helping the Lord too much." Since the beginning of the world it was never heard, that any man could cut as much wood with a dull axe as with a sharp one. And if any instrument has been used until it has become dull, common sense would dictate the propriety of laying it aside, and using one which would be more effective. When this is done in reference to the means employed for the conversion of sinners, why may we not depend upon God for his blessing upon the sharp, as well as upon the dull instrument? This subject will be better understood hereafter.

We would now invite the reader's attention to some inferences from the truths, which we have endeavored to establish in the preceding discussion.

1. *The great importance of studying the scriptures.* God alone can teach us how to pray, and for what to pray. Without a knowledge of his word, we can have no intelligent confidence that we are asking for things agreeable to his will, or that we are performing the conditions upon which alone, his favors are promised. And the extent of our success in prayer, will depend much upon the correctness of our views of the Divine purposes, respecting the conversion of men. If God has promised to do *new things*, and *greater things* than the church has ever yet seen, christians ought to be prepared for these developments of his plan; and their

prayers should be directed to the promises which relate to these future blessings, as those of the first disciples were directed to the Savior's promise respecting the effusion of the Spirit. It is still true of men, that he cannot do many mighty works among them, because of their unbelief. He still acts upon the principle,—“According to your faith be it unto you.” If christians expect and attempt little, they will accomplish but little; if they expect and attempt great things, because they *see* that such things are promised, and in reliance upon the promises, God will doubtless bear them out, and do exceeding abundantly above all they can ask or think.

2. It is obvious that the view which has been given of this subject, furnishes *the strongest motives to obedience;—to the active performance of duty, and to the cultivation of all those feelings which constitute a high degree of personal piety.* No motives could be stronger than those which arise from the assurance of habitual communion with God, the light of his countenance, the acceptance of our prayers, the Divine blessing upon our labors; of glorifying the Savior by advancing his kingdom; of being made instrumental in turning many to righteousness, and of shining at last, as the brightness of the firmament, and as the stars, forever and ever.

All this, we have seen, may be realized by the diligent and faithful disciple of Christ. What good thing, which it is in his power to bestow, will an affectionate father withhold from an affectionate, obedient child? “If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?” He delighteth in mercy; he rejoices over his people to do them good; he taketh pleasure in the prosperity of his servants; he will bless every work they set their hands unto, while they walk in his ways, and are obedient to his commandments. To such, moreover, these promises are given. “Thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, here I am.” “Thy light shall rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee, shall build the old waste places; thou shalt raise up the foundations of many generations.” If the reader will examine the whole chapter from which these promises are quoted, the lviii. of Isaiah, he will see that it represents obedience as connected not only with the acceptance of our prayers, and the prosperity of our souls, but with our usefulness as the instruments of extending the influence of religion. This seems to be implied in building the old waste places, and raising up the foundations of many generations. “They that shall be of thee;” i. e. they that

shall be like thee—persons of this character—shall be the instruments whom God will employ in changing the moral condition of this wretched world. It seems to be implied also, that the *posterity* of such, whose character shall be formed after the same model, and possessing the same spirit, shall prosecute the same work until the desolations of sin shall be seen no more, and the earth shall be full of the knowledge and glory of the Lord.

3. We here learn *why there are comparatively so few conversions, and so few revivals of religion, and why christianity has made so little progress in the world.* There is but little of the true spirit of prayer, and of consistent, active, elevated piety in the churches. In primitive times, when ministers gave themselves to prayer, and to the ministry of the word; and when christians *continued* in prayer with one accord, walking in the fear of the Lord and in the comfort of the Hóly Ghost, the churches were multiplied. So it must and will be again. It is humbly submitted, whether ministers would not be likely to succeed better in winning souls to Christ, and be more useful to one another, and experience far more liberty and enjoyment in their work, if they would spend more of their time, when together, in prayer, and be more solicitous to get their hearts warmed, and their souls elevated to God, and thus to secure his presence and blessing, before they engage in their public duties, than by spending their time in unedifying conversation, or by laying out all their strength in merely intellectual preparation. It is not supposed, that any one who deserves the name of a minister of Christ, entirely neglects prayer as a part of preparation for preaching; but it will probably be admitted by those who are least faulty in this respect, that they have not given to this duty that proportion of time and mental energy, which its importance demands. And when we look among private christians, how few comparatively seem to understand their responsibility in relation to intercessory prayer! And how little of the true spirit of prayer is manifested! There are not wanting those who can make long prayers, and eloquent prayers, and orthodox prayers. But where is *the spirit of grace and of supplication*? the spirit which says, "I will not let thee go, except thou bless me?" The spirit which, while prostrate in the dust, and pleading for the honor of God's great name, arrested his uplifted hand, and turned away his wrath, which was ready to burst out and to consume his people in a moment? The spirit which shuts and opens heaven, controls the elements, and moves the hand that moves the world? Alas! how little of this spirit is to be found in the very best and purest churches, at the present day. Even on special occasions, during protracted meetings, and when, at other times and by other means, efforts are made to promote revivals, how difficult it is to engage churches

in prayer ! How difficult to tear them away from the world ! And when they come to the social prayer-meeting, or the sanctuary, during the business days and evenings of the week, they seem to have left their hearts behind ; and often, it is to be feared, they have nothing to present as an offering to the Lord, but the worn-out exhaustion of a mind and body devoted to worldly pursuits. Instead of praying with one accord, until they seem by faith to lay hold on the arm of Omnipotence ; instead of crying day and night unto God, feeling that they *must* obtain his blessing, many scarcely find time to pray at all, much less to make any active personal efforts to help on the cause ; and actually feel far less concern about the success of that cause, than they do about some little temporal interest which they have at stake ! And yet they will pretend to lament that so little is accomplished, and appear to feel disappointed when special means are not attended with much success ! The writer once heard a good man say, with a sorrowful heart, during a protracted meeting, which in the day time, was very thinly attended, that there were men in his church who, he believed, would rather prosecute their worldly business, if they could make only fifty cents a day by it, than to suspend it for the purpose of praying and laboring for the salvation of a soul ! Such professors of religion sometimes, though rarely, experience a sort of second conversion, in which they are awakened to new views, and to a different state of feeling ; and one of their first convictions, when the light of truth is let into their dark minds, is, that while they have been professing to be the disciples and servants of Christ, and indebted to him for all their hopes, and for the very life of their souls, they have done nothing to honor him, or to promote his cause ! Changes like these, sometimes take place in the views and feelings of christians during the progress of a protracted meeting, and while they weep over their former remissness and criminal unfaithfulness, they begin to pray and to labor in earnest. The effect is immediately visible, and proves the truth of the divine declaration. "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear ; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." The work which had been dragging on heavily, now advances with power. "The Lord rends the heavens and comes down, and the mountains flow down at his presence." Infidelity gives way ; the truth appears great and prevails ; the most thoughtless are awakened, the most vicious are reclaimed, the bands of wickedness are burst asunder, and "the word of the Lord has free course and is glorified." Similar effects will be witnessed on a scale as large as the world, when the subject of intercessory prayer comes to be understood by the whole church,

and when the spirit of prayer shall so prevail, that it may be truly said, *Zion travails*. Yes; when this shall come to pass, she will bring forth her children with such rapidity, that *a nation shall be born at once*. Her gates shall not be shut day nor night, they shall be open continually for the reception of those who will fly to her "as clouds and as doves to their windows." "The glory of the Gentiles shall come into her like a flowing stream," and this state of things shall continue, until the dark and cruel empire of Satan shall be utterly destroyed, and the king of Zion shall reign over the hearts of a willing people, from the rising to the setting sun. All this shall take place in answer to prayer. God himself has appointed the instrumentality, and he is ready to bestow every blessing promised in his word, as soon as his people are prepared to seek for these blessings in the manner he has directed.

The reader's attention will now be invited to a few *facts* which illustrate the efficacy of prayer, and the waking up of christians to the performance of neglected duties. That eminent woman, the wife of President Edwards, during her residence at Northampton, was deeply affected in view of the low state of piety in her soul. She felt that she "needed more *holiness*;" and she set herself to seek it with intense desires. She devoted several days at different times, to fasting and prayer, and to a renewal of her covenant with God. The result was, the most extraordinary manifestation of the divine favor, and such feelings and enjoyments as at times quite overpowered her physical frame. It seems that other members of the church had similar exercises of mind about the same time; and this was followed by one of the most remarkable and extensive revivals of religion in this country. This will probably call up in the reader's mind, the following passage. "Restore unto me the joys of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

The next fact to which we refer is the great work of God at the kirk of Shotts in Scotland, in the year 1630. Under one sermon, about five hundred souls were hopefully converted. This was on Monday, after a communion season, and after a whole night spent in prayer by christians. Mr. Whitefield speaks of a similar engagedness in prayer, as attending the great revival which took place in Scotland under his ministry. At some places where meetings were held, they were followed by nights of prayer; and he remarks that on one occasion, he could scarcely walk out in any direction at a late hour of the night, without stumbling over some one engaged in prayer.

In a revival which occurred in the State of New-York during the last year, it was stated in a religious periodical, that while chris-

tians were praying together at a late hour of the night, a wicked man who had retired to bed was so troubled in his conscience that he could not sleep. He arose and found his way to the prayer meeting, where he soon surrendered himself to God.

A pious father and mother in Philadelphia were distressed by the conduct of a daughter who was devoted to worldly vanities, and who, in opposition to their wishes, had gone twenty miles into the country for the purpose of attending a ball. They determined to spend that night in praying for her. After returning to her lodgings from the ball, she laid herself down to sleep, and dreamed that she was sinking into hell! She awoke much agitated. Falling to sleep again, she dreamed the same thing a second time, and awoke still more alarmed. She went to sleep the third time, and again she dreamed that she was actually sinking into hell! She could sleep no more. Strong conviction of sin now succeeded to thoughtless gaiety, and early in the morning she took the stage and returned home, where she soon experienced a happy change, and united with her parents in praising the Lord for redeeming mercy. This account the writer received from her pastor.

From the Boston Christian Herald, we extract the following narrative. A gentleman in that city had an impenitent son in Vermont, for whose salvation he felt extremely anxious, and calling on some brethren of the church, made known to them his feelings, and requested them to go with him and pray that his son might be converted to God. Not long after this the son knocked at his father's door in Boston: the father opened the door, and the son on seeing him exclaimed weeping, "I have come to see you, that you might rejoice with me for what the Lord has done for my soul." His father inquired at what time his mind was first arrested? He replied, on such an evening about eight o'clock. His father remembered, that it was the same time at which he and his brethren engaged in prayer for his son. Similar facts may be seen in Gillies' Historical Collections.

A writer in the Albany Journal and Telegraph states the following fact. Six pious young men engaged to offer united prayer in behalf of six of their impenitent friends. The latter often gave and received the counsel of the ungodly, and sometimes were seen occupying the seat of the scornful. The six pious young men met statedly to pray, and each had one of the other six assigned him as a subject of private prayer and of direct personal influence. In the course of a few weeks five out of the six impenitent young men became hopefully pious.

In a Presbyterian church in the District of Columbia, at a small prayer meeting composed of some of the male members who met once a week, about twenty individuals were named as subjects of

special prayer; all of whom, with one or two exceptions, have since made a profession of religion. In a neighboring town a similar fact occurred in a revival still more recently. Facts of this nature might be multiplied to almost any extent, and they all go to establish the doctrine maintained in the preceding pages.

4. We see *the reason why the prayers of the impenitent are not availing*. In the first place, they have not the *character* of those to whom alone the promises are made. It is the prayer of the *righteous man* that availeth much. But they are impenitent, disobedient, rebellious. Every conscience will respond to the correctness of the sentiment expressed in the words—“*If I regard iniquity in my heart the Lord will not hear me.*” Surely then those whose hearts are “*full of iniquity*,” ought not to be heard. Most persons of this description do not pretend to pray. There are some however who do, and many, under the pressure of conviction and distress, will pray very earnestly. But for what do they pray? And what is the character of their prayers? We speak not of such a case as that of the publican who stood afar off, and smote upon his breast, saying, “God, be merciful to me a sinner.” If he had never repented and confessed his sins before, he did it in the very act of uttering these words; and from that moment he was willing to submit to God, and to accept of mercy on God’s own terms. His language implies this. But according to the supposition, the persons of whom we speak, are *impenitent*. Of course their hearts are opposed to God and their duty, and they are still inclined to sin, and to seek their happiness in sinning, if they could do so with impunity; and any distress they feel arises mainly from the fear of punishment. Such a state of mind is the reverse of that which dictates acceptable prayer. It has not one of those qualities or characteristics which have been enumerated; no, not one. Is it then wrong to require so much? Examine again, and see whether *any* of the particulars mentioned, could have been omitted, without leaving such a defect in prayer, as would render it improper for God to answer it. Some are inclined to ask, why is so much required in the Divine Law? The answer is obvious. Nothing less could be required, consistently with the Divine character, and with our relations and obligations, and we may add, consistently with our happiness. The same may be said with regard to prayer. If the impenitent sinner alledge, that this view of the subject places him in a dilemma, seeing that it leaves him no encouragement to pray: The answer is, that he has all the encouragement he could desire, *if he will pray aright*. Christians have no more. If he will pray as the publican did, he will meet with equal success. This is the way to get out of his dilemma. It requires only one simple, indivisible act, and can never

occupy more than a moment of time. It is an act which he is bound by every possible obligation to perform immediately ; and to make the point as clear as possible, we will add, that it is that act in which a sinner ceases from his rebellion, and accepts of mercy and salvation on God's terms.

5. Let christians now reflect for a moment on their *responsibility with respect to intercessory prayer* ; and also with respect to those other duties which are necessary to render their prayers consistent and efficacious. Think what interests were depending while Moses was interceding for the Israelites, and while Daniel prayed for the restoration of the captives in Babylon. Then think of a dying world to be converted and saved in answer to the prayers of christians, and by their instrumentality ; and that God is waiting to be gracious, and is ready to pour out his Spirit to the full extent of his promises, whenever that blessing is sought in the right way.

Consider how much is lost every day and every hour that christians neglect to do their duty. Confine your view first to the congregation to which you belong. Think how many who are now in their sins, exerting a bad influence upon others, and ruining their own souls, and who may soon be removed beyond the reach of human sympathy or divine mercy, might according to the ordinary course of events in a revival of religion, be made in a few days, the subjects of a change which would give joy to angels, and be the commencement of a career of usefulness and happiness which would never end ! The history of revivals proves that such effects follow the waking up of christians to the spirit of prayer, and to the faithful performance of duty, as certainly as light follows the rising of the sun. Experience and scripture also decide that no movement on the part of the impenitent to secure salvation, can ordinarily be expected, while christians with whom they are connected in society remain in the slumbers of lukewarmness. If this is so, then what words can express the responsibility of churches in reference to the unconverted around them !— But a general acknowledgment of responsibility, if it goes no further, will result in nothing but increasing guilt. The easy and careless admission of the truth, "We are to blame," when no individual *feels*, that *he* is to blame, never leads to any change for the better. It is a conviction of *personal* deficiency and of *personal* responsibility, that marks the first step in the progress of revivals. *In proportion to the extent of this conviction upon the minds of christians, will those efforts be made for the conversion of sinners upon which, according to the divine arrangement, their salvation is suspended.* Brethren beloved in the Lord ! After looking at this subject on a small scale, then look at it on a

large scale, and see the salvation not only of some scores or hundreds in your own congregation, but of millions more, now depending upon the performance of the great duty of prayer, and upon those other instrumentalities which derive all their efficacy from prayer. This truth, if believed and felt, is enough, one would think, to wake up all the slumbering energies of christians, and instead of allowing those energies to be employed in sectarian strife, to bring them all to bear with concentrated force upon the great object of enlightening and saving a benighted and lost world. That sense of responsibility of which we are now speaking, should lead every christian in the first place to seek for *himself* the spirit of grace and supplication, since upon this depends the whole of his usefulness. If this is not the predominating spirit in his bosom, in vain will he hope to accomplish much by *any* means he can employ. Whatever cause may exist to prevent the efficacy of his prayers, will operate as a blight upon all his efforts to do good. He should consider therefore that he is not prepared for the work to which he is called as a christian, until he has gained this first point; that, when he loses the spirit of prayer, he is shorn of his strength, and has become weak as another man. The force of these remarks will be felt the more by viewing them in connection with the following passages of scripture. "Praying in the Holy Ghost."—"Be ye filled with the Spirit."—"That ye may be filled with all the fulness of God."—"If ye, being evil, know how to give good gifts to your children, how much more shall your Father, who is in heaven, give the Holy Spirit to them that ask Him." No christian, therefore, can evade the duty in question, by alledging that the spirit of prayer is a gift so entirely at the disposal of divine sovereignty, as not to be attainable by him, and that consequently, he is not responsible for the possession of it.—It is made the duty of every one to possess it.

The importance of this subject is increasing with the frequency of special efforts to promote revivals of religion. On all such occasions, when the spirit of prayer prevails, God is glorified, and his cause triumphs. But in the absence of this spirit, such efforts are uniformly abortive. Thus God is dishonored, and much occasion is furnished for scoffing, skepticism, and infidelity. What can we say when Israel thus turn their backs before their enemies? And how can we meet the cutting interrogatory, "Where is your God?"

6. Finally, if these inferences are legitimate, they furnish a strong presumptive proof, that the views from which they are drawn are correct. Their *tendency*, at all events, is according to the will of God; "for this is the will of God, even your sanctification;" and "He will have all men to be saved and come to the

knowledge of the truth ;" and we are equally certain that it is His will that christians should be the light of the world and the salt of the earth.

By requiring all that has been stated, and by connecting with his promises such conditions as have been specified, God has placed before us the strongest motives to cherish those feelings and to pursue that course of conduct, which is best adapted to secure our own happiness and the happiness of others. If any are lost in consequence of the neglect of christians, he is certainly not to be blamed for that neglect ; and no one who sees the wisdom and benevolence of his plan, will wish it to be altered, because many are unwilling to perform the reasonable duties which it devolves upon them. If it were altered so as to gratify the perverseness and to indulge the indolence, covetousness, and selfishness of men, such alteration would not only spoil it of its excellence, but defeat its design. Every wise and holy being will say—No ! Let it remain as it is : and while the wicked cavil, and wonder, and perish, *a great multitude which no man can number will be saved, and God will be eternally glorified.*

ART. VI.—ON THE OBSTACLES TO REVIVALS OF RELIGION.

"It may be observed," says President Edwards, "that from the fall of man to our day, the work of Redemption in its effect, has mainly been carried on by *remarkable communications of the Spirit of God*. Though there be a more constant influence of God's Spirit always in some degree attending his ordinances, yet the way in which the greatest things have been done, *has always been*, by remarkable effusions at special seasons of mercy." Was that the way in which the greatest things had been done, from the fall of man to the day of Edwards? And would a christian philosopher hence infer, that *remarkable effusions of the Spirit, at special seasons of mercy*, would cease to be the chief means of promoting the work of Redemption ; and the future be, in this respect, wholly different from the past? This inference, as applied to the period from Edwards until now, would to all observation be contradicted by fact. It has been since the time of Edwards, as it was before ; and why should we expect it will be otherwise in time to come? Rather, should we not expect that "special seasons of mercy," times of refreshing from the presence of the Lord, which have been so greatly multiplied in our age, will become yet more and more frequent, until there shall cease to be intervals between them, and they shall run into one another, and flow together, in one long and still spreading revival, which shall result in the conversion of the world. "It has been inquired," says an

eminent living writer, "whether a more gradual dispensation of the Spirit, were not better than these sudden outpourings? But we have been accustomed to feel that God is the best judge in this matter, and that man cannot make a revival either gradual or sudden. When he gives us drop by drop, we are thankful; and when the cloud of mercy above bursts and pours down a flood at once, we dare not request him to stay his hand; we cannot but exult and rejoice in the exuberance of his mercy. Nor can we perceive how it is possible that 800,000,000 of souls, or any considerable part of this number, can be washed from their sins, within the most distant time to which the millennium can be deferred according to prediction, by single drops falling in such slow and deliberate succession as should not excite the fears, and should satisfy the prudence of some apparently very good men. We doubt not that greater revivals than have been, are indispensable to save our nation and to save the world, by giving universal and saving empire to the kingdom of Christ; and as clouds thicken and dangers press, we look for them with strong confidence, and with the increased urgency of unutterable desire."

It cannot, we think, be reasonably questioned that Revivals of Religion are our only hope for our country and the world. But there is a question relating to this subject, which ought most deeply to interest every benevolent and every patriotic heart, especially at the present day, namely,—How may revivals be hindered or promoted? They are the effects of the gracious influences of the Spirit of God, but yet we know by observation, that usually, they are neither granted nor withheld, except in connection with an agency exerted by christians, adapted to procure or preclude them. This is precisely what we should expect from such passages of scripture as the following: "Prepare ye the way of the Lord, make his paths straight. Cast ye up, cast ye up, prepare the way; take up the stumbling blocks out of the way of the people." "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones." It is the province of the Holy Spirit to revive the work of God; but it is the province of christians to prepare the Spirit's way by removing obstructions to the free operation of his reviving power. What are such obstructions, it is our present object to show.

If it were not out of the just range of our purpose to advert to the opposition of the world to revivals, we might dwell long on this topic; for, averse as the spirit of the world is to ordinary exemplifications of the spirit of the gospel, it is friendship itself towards these, compared with what it often becomes, when inflamed by the prevalence of powerful revivals of religion. Nor is this surprising, since there is nothing which presents the spirit of the gospel in such

perfect and intense hostility to worldliness. But christians are not answerable for the world's opposition to revivals; nor can they hinder it. Nor can that opposition much hinder the progress of revivals. Let christians but take due heed to themselves, that they give the world no occasion for opposition, by mismanagement or otherwise, and men may scoff and rail as they please; the effusions of the Spirit, we may hope, will by such means, be rather increased than restrained.

The obstacles to revivals proper to be noticed in this paper, may be comprehended in these four divisions; those which arise from the character of the christian world at large; from the character of the ministry; from the character of particular churches; and from the character of former revivals.

I. A spiritual survey of the state of the general church, cannot but make the impression on every enlarged and intelligent mind, that the followers of Christ, of almost all denominations, are chiefly engaged about other business than that which *ought* to absorb their attention. That business, unquestionably, is the salvation of men, the conversion of the world. This was the business which brought Christ himself into the world, and which, when he was about to leave the world, he committed to the hands of his disciples, of all generations, as the high purpose of their existence. His first disciples, full of the Holy Ghost and of faith, entered on this work, and spent their lives and their all in performing it. They planted churches in almost every part of the civilized world. But nearly eighteen centuries have elapsed since they fell asleep, and there has been scarcely, until of late, any enlargement of christianity beyond the bounds to which they carried it; while within these bounds, it has been, for the most part, in a state of the most deplorable infirmity, or monstrous perversion. The reason is, that succeeding generations of christians ceased from the work to which the first disciples devoted their lives, and gave their chief concern to doubtful disputations about religious philosophy, and ecclesiastical forms, and other sectarian objects. Christians have recently had a partial awakening from this mighty infatuation, but partial it truly is. Any one who will lift up his eyes, and look in the spirit of Christ, over the length and breadth of the church, even at this day, will see the vast multitude of its members engaged about almost every thing rather than fulfilling the unrevoked command of their Lord, "to teach all nations, and preach the gospel to every creature." Some, under the sway of the spirit of sect, are striving to build themselves up in great strength and dimensions, and would fain draw down fire from heaven, to burn up those who do not fall in, and build with them. Some are laboring hard in angry controversies, supposing nothing to be a more worthy object of pursuit than

the confutation of speculative errors on all points of divinity, larger and less. Some vex their own spirits not less than those of other men, night and day, in trying to detect all descriptions of heretics and deceivers. And some, like the Zidonians, are "at quiet and secure," caring for nothing more in religion, than the decent and dignified observance of ordinances. These most certainly are the greatest of all hindrances to revivals of religion—the mighty mountains which stand in the way of the church's enlargement. They are raised and kept up by the church herself, neglecting her proper work, and wasting her strength and her resources about things of questionable propriety, or at least, comparatively of very small moment. It is not denied that church purity and church order, as subservient to the salvation of men, are important; but when these things are made the supreme concern, the symmetry and beauty of christian character, give place to the odious forms of sectarianism, and the Holy Spirit of God is grieved and quenched. Heresy, in every shape, is hateful; but when christian brethren, who ought to be one, as Christ and the Father are one; tender of each other's good name, and glad of each other's advancement as each of his own; ever praying for one another; ever laboring, and suffering, and rejoicing together, as having one common and indivisible interest: when these, of all creatures the most closely allied in brotherhood, instead of living together in unity and love, treat each other as if unity were a disgrace and a crime, censuring and denouncing one another before the world, impeaching each other of dishonesty and evil designs without any regard to Christ's counsel, (Matt. xviii.) as to the mode of proceeding in such delicate cases; striving with all bitterness and fierceness of spirit to hinder each other's usefulness, and destroy each other's work; when christians thus carry themselves towards christians, as alas, even ministers are at this day and in this country doing to a great and still increasing extent, they are doubtless answerable for greater mischief, a worse heresy than Universalism, Socinianism, or any other false doctrine on earth.*

* See several of our religious newspapers and magazines.—What must strangers to the real state of things in the American churches think of certain of our most devoted and successful ministers, judging of them from what is constantly said concerning them, by many of our religious editors and their correspondents? They are denounced by these men, as *intriguers, enemies, common enemies, unsound in the faith, errorists, neologists, covenant-breakers*, etc. etc. etc.; and are charged with secret schemes and intentions, of which if they are truly guilty, they are among the most unprincipled of mankind. If these ministers are not of "the little ones" of Christ, they have at least the lot to be "despised." But what if the last day shall discover, that they are not entirely destitute of the characteristics of a christian, while enduring such reproach from their brethren? Is the caution in Matt. xviii. 10, also deserving of contempt? See verses 6 and 7, of that chapter. At the same time, let the self-denial, and labors, and success of these ministers, be set off against the accusations laid against them. It is easy to bring charges,

This, though apparently laid to heart by almost no one, is truly the most deplorable of evils. While it remains, we labor in vain to remove other evils. Error, infidelity, superstition, imposture, idolatry, worldliness, vice, and crime, in all their forms and degrees, fed and fattened from this fountain of death, will continue to flourish in the earth, in despite of all our zeal to destroy them. Revivals themselves, however multiplied, will fail to convert the world, if they do not remove this barrier to the progress of the gospel. For according to the prayer which Christ offered for his disciples just before his death, their holy unity among themselves is the just and necessary means of the world's conviction, that Christ is its anointed Lord and Savior.*

II. The chief instrumental cause of the good, and the evil, in the christian world, is to be found in ministers of the gospel. They are, as they have always been, the greatest friends, and likewise the greatest adversaries, to revivals of religion. Revivals have become so common, are productive of such benign results, and are

when no present necessity to make them good is felt, but they will not be brought from a regard to the *authority*, and of course not from a regard to the *honor* of Christ. If the business of bringing charges were always as difficult and as unpleasant, as it is when Christ's rule, in such cases, is observed, more would probably be gained by silence in one year, than has ever been by all the lawless criminations and loud-sounding alarms of past ages. An open and fearless testimony against deceivers and schismatics, is a sacred duty; but to lift up a reckless voice of accusation and railing against men of God of any name, is a business which should be left to the "accuser of the brethren." If suspicion that they are not men of God, be the apology offered for such a course against them, the apology is itself an offense, since the suspicion, if it be ground of process against them at all, should lead to the steps of a scriptural prosecution. If this mode of proceeding seems to leave the church too much exposed to the designs of heretics, let it be considered whether the church is not more self-honored by the preservation of her charity, than by any rash demonstrations of fiery zeal at the expense of it; and that all ecclesiastical history raises a voice of terrific remonstrance against a disregard to Christ's rule in managing church scandals. How long shall the enemy continue his rejoicings, at the janglings and contentions, and the spirit of concision, which the church nourishes in her own bosom, under pretext of zeal for purity, and soundness in the faith? Had departures from the faith been always dealt with in strict charity, who can think they would have been either half as numerous, or half as hurtful? The erring spirit of man becomes erect by unchristian methods of resistance, and makes daring advances, of which there would not have been a thought, had love, instead of the spirit of persecution, been its opponent.

The religious periodicals of the day are a late contrivance, and they may, and we doubt not they will be, made instrumental of great benefit to mankind; some of them have done and are doing much good; but doubtless there is room for improvement in the spirit and manner in which the best of them are conducted. Freedom of remark on public men and proceedings is not only proper, but highly important and needful; but it should be the freedom of love, not of bitterness and wrath. To us it appears as a palpable certainty, that there is nothing in the whole compass of thought, which should be more earnestly desired by those who seek the advancement of the gospel, than the removal of the spirit of uncharitableness from the church.

* John xvii. 21.

in such esteem among all the best churches in our land, that few ministers of any evangelical denomination are now to be found among their open opposers. But not a few, it is to be feared, are still secretly doubtful, if not more than doubtful, as to their reality and desirableness; and in their conduct in respect to them, proceed rather on the supposition that they *may be* of God, than on the heart-felt and cherished conviction that they are. Now such ministers cannot be relieved of the responsibility of being opposed, in spirit and in practice, to revivals, by their silent and negative course concerning them. To have no positive faith in revivals, is to be averse and contrary to them. Revivals are so big with great consequences, so instinct with life and power, that they cannot be the object of attention, without moving the mind one way or another, without being hated where they are not loved, dreaded where they are not desired, though peculiar circumstances of expediency may repress positive expressions of aversion. Such ministers not only will do nothing in favor of revivals, but amidst studied silence and reserve, will do much against them, both in their preaching and their intercourse among their people. Can the preaching of men be otherwise than essentially hostile to revivals, who are not without doubts whether revivals are not the work of man, or perhaps of man and Satan united? The state of mind which dictates such a strain of preaching, cannot but dictate a coincident strain of conversation. Direct unfriendliness may not be intended; but it will be exerted, and exerted in the most decisive and effectual manner.

But ministers who fully believe in revivals, and pray and plead for them as the best of God's works, may still be *practically* opposed to them. It is proper here to use much caution, but great plainness of speech is not less important. It cannot well be doubted that the character of the ministry in this country, has generally been improving, and is better now than it has been heretofore. The glorious revivals of this day speak well for the ministry. But yet it is too clear that some of the chief hindrances to revivals are to be sought for among them. They have improved, but the room for improvement is still so great, that they should continually forget the things which are behind, and press forward still towards those which are before. Let even our most simple minded ministers reflect, as before God and the Lord Jesus Christ, the great Judge of quick and dead, upon the general strain of their preaching. What is its object? To earn or sustain a high reputation in the church? or to keep in favor with their people? or to beat down theological antagonists? or merely to recover this world to Christ, to save the souls of men, to help saints on their heavenward way, and bring sinners to immediate repentance? The spirit

of revivals, unquestionably, admits of no object in preaching, but this last. Let a man stand up in a season of refreshing from the presence of God, and attempt to preach with any other object in view, and though he should speak with the tongue of an angel, his discourse would be as "vinegar upon nitre" to the subjects of the heavenly influence. Let ministers, even our very holiest ministers, consider also their general manner of life, and see whether that has no influence on revivals of religion. In their plans of action, in their daily reading and thinking, in their prayers in the closet, their prayers in the family, their prayers in the church, in their private walks and conferences with individuals, in their general mode and style of living, in the habitual temper and frame of their minds—have they nothing quite uncongenial with the spirit of a revival; nothing with which that spirit cannot coalesce; nothing which they must reform, before they can have good reason to think themselves fit instruments for the Holy Spirit's use in revivals? Ministers, it is to be feared, have, in too many instances, misapprehended or perverted the doctrine of the Spirit's agency in producing revivals of religion. They have seemed to think, not only that the Spirit must work, but work *miraculously*, not with, but against means; not by employing instruments suited in their own tendency to bring about the desired end, but only such instrumental influence as he must resist and overcome, or be himself defeated—a deplorable error, which appears to have so inwrought itself into the religious philosophy of many, that a miracle almost seems necessary to deliver them from its power; and yet so palpably an error, that the infatuation which keeps them in subjection to it, is a mystery. There is no law of nature more invariably followed than that, in revivals of religion, cause precedes effect, appropriate means are used to attain ends. There is in these noblest of God's wonders, a peculiar and admirable exertion of the divine power, but they are not *miracles*; and so to conceive of them is to be blind to their true excellence, and to the obligations and responsibilities in which they involve christians, and especially ministers of the gospel. Let any just account of a genuine revival which has been given, be intelligently examined, and it would be an astonishment never before heard of, if no instrumental causality could be discerned, suited in all respects to produce the precise state of things related. The history of the day of Pentecost, given in the second chapter of the Acts, contains indeed the record of a miracle, and that miracle answered its purpose; but that purpose was not the revival, but the fitting and furnishing of the instruments of the revival for their work. The men who, on that day, "were pricked in their hearts," and fled

for refuge from a sense of guilt to the blood of Christ, had no other emotions than such as the spirit and discourse of the disciples of Christ were adapted to excite. And so of all the other early successes of the gospel. See the ministers of those days, sacrificing their all, and without thought of their life giving themselves wholly to prayer and the ministry of the word; night and day, publicly, and from house to house, warning every man, and teaching every man, and that with tears; striving according to His working, who wrought in them mightily; and say, whether their success *was without an appropriate instrumentality*. The like connection between means and ends is equally observable in the narratives of modern revivals; there are unusual triumphs of the gospel, and there are measures on the part of the ministry and churches not less unusual. Why is it that many ministers do not understand this matter? Why do they stand wondering that the gospel is so restrained; that there are so few conversions; that the effusions of the Spirit are not every where descending? There is nothing to be wondered at, but that ministers should be looking for revivals, while they themselves are strangers to the spirit of revivals, and are so living from day to day, that revivals would be almost miracles if they should take place.

It needs the example of such a man as David Brainerd, to show ministers what manner of spirit they should be of, if they would exert no influence unfavorable to revivals of religion. He went alone into the midst of a savage people, and though ignorant of their language, was there but a short time, before a revival occurred by his means, as remarkable as any of those which have since succeeded in our land. That revival was a wonderful work of the Holy Spirit, but it was the effect, instrumentally, of a spirit and labors on the part of Brainerd exactly adapted to produce it. Let ministers study such an example to learn whether they have a right to the appellation of revival-men. How many are there, now bearing, and it is supposed worthily bearing that appellation, who, under the light of such an example, would cast themselves into the dust before God, as, in the present state of their minds, opposed to revivals; and by such prayer, and fasting, and deep dealing with the Searcher of hearts, as Brainerd was wont to practice, seek a fresh humiliation of soul—a fresh renewal and quickening in the spirit of their minds.

III. To obstacles arising from the character of the ministry, there are correspondent obstacles in the character of the particular churches of which they have the charge.—The churches of our land, in reference to revivals of religion, are variously distinguished. In some, the great, the rich, and the fashionable of the world, have so much the control, that no calamity would be more unwelcome to them, than a special outpouring of the Holy Spirit.

Others are, in their own conceit, too enlightened and liberalized to be capable of, what to them appears, such pure fanaticism as a religious revival. Others are not unwilling that sudden and extensive awakenings should prevail in the churches that desire them, but for themselves, they prefer the gradual and ordinary influences of the Holy Spirit. Others deeming no spirit so excellent, as zeal for orthodoxy, are afraid of the influence of revivals on their old standards of faith, and so hold them in suspicion, if not in worse esteem. Others on the contrary, overpowered by the spirit of party, long for nothing so much as an increase of numbers, and set themselves against true revivals, by contrivances designed to awaken their assemblies into a great animal excitement, as a fruitful means of proselytism. It needs no proof that particular churches, of each and every one of the classes now alluded to, are but so many masses of obstruction to those remarkable displays of saving power, which we intend by the phrase, revivals of religion. We do not deny to these churches, the right of true membership in the general body of Christ; nor are we without the hope that the advance of gospel light in this day, especially by means of revivals, will soon exchange their opposition to these richest of God's gifts, into earnest desire for them; but it was impossible in thoroughly searching out obstacles to revivals, to overlook the existence or the state of such churches.

But now let us look at churches of the other description—such as are not characteristically adverse to revivals of religion,—in these also, mighty hindrances may be found. Some of them are composed of diverse materials, part old, and part new; part on various accounts opposed to revivals, and part earnestly desirous of them; giving rise to conflict and alienation, in respect to the use of revival means and proceedings, and thus effectually excluding revival triumphs and blessedness. Others of the churches now referred to, have advanced so far in reformation, under the power of the spirit of the age, that they welcome the using of means for a revival, to a certain extent, but not all the needful means, and none of them perhaps with the requisite urgency. They will favor the proper kind of preaching, as far as doctrine is concerned, but not apostolical closeness of application, and plainness, and boldness, and directness of appeal to the conscience of every individual hearer. Or if they will endure such preaching, they will not endure the after methods of particular inquiry and prayer, by which the favorable impressions of truth may be brought to a good issue before the tempter has time to efface or prevent them. These things are too much like pulling men out of the fire, and taking the kingdom of heaven by violence, to be endured by many half-awakened churches. In some churches other difficulties exist. They

are not unfriendly either to revivals of religion, or to the requisite instrumentality ; but an unhappy difference between them and their pastors, or personal disputes and contentions among themselves, are a root of bitterness which poisons, in respect to them, the wells of salvation. Or they are churches that have long neglected discipline, and their vigor and fruitfulness are impaired, and the influences of grace withdrawn from them, by means of the pestilential example of scandalous members. Or they are churches, with whom, whatever may be their professed attachment to revivals, the Holy Spirit has a controversy, because they refuse to come up to the help of the Lord by their cheerful concurrence in works of love ; taking little interest in the temperance movement, and those other high projects of benevolence which distinguish this age, and which will not fail, by God's blessing, to convert the world, if duly sustained by christian faith and liberality.

There are yet other churches not free from obstructions. They have been distinguished as scenes of revivals, and have now no objection to revivals, and present no manifest hindrance to them in their external state. They are supporters of the benevolent societies ; they have not neglected discipline ; they have no contentions ; they are favorable to the most pungent strain of preaching, and all the appropriate means of revivals, and it may be, maintain in some sort, the use of those means ; but they have backslidden in heart, they have left their first love ; and while all is well in respect to outward action and profession, there is a weariness, a faintness, a secret indisposedness towards the work of the Lord, in the spirit of the people ; and they do in some measure *force themselves*, in their revival operations. Now such a state of things, is no more a preparation for a revival of religion, than a state of open opposition to a revival. Nay, there is something peculiarly repugnant to the very spirit of true religion, in this constrained and heartless show of zeal. Its only tendency is to hardness of heart, both in its subjects and in its objects. Perhaps in no circumstances, is the work of spiritual induration, in saints and sinners, going on so rapidly as when a church puts forth great vehemence in action, without proportional vehemence of true love—the overflowing of gracious affection in the heart. All force is hurtful to the human mind, and chiefly so in matters of religion, where freedom has her throne and the glory of her empire. The free Spirit of God cannot but resent such injurious violence, as an affront to himself, whose cause it pretends to be subserving ; and withdraw himself from a people who have kindled a strange fire in his temple, and have assumed the province of the divinity, rather than that of his dependent and helpless worshippers. Such churches therefore, should not glory over others, but rather strive to abase themselves

lower than all others, in the sight of God and man. Let them esteem themselves, as they truly are in their present spiritual state, not as favorable, but eminently adverse, to a genuine outpouring of the Holy Spirit. Let them remember from whence they have fallen, the tenderness, softness, and fullness of their affection in former revivals; and how their words and their works in those days, were as flowing streams from a redundant fountain; and by renewed humiliation of spirit, let them regain their former gracious elevation, and do their former works; and then may they confidently hope and expect that the Holy Spirit will descend upon them again, as rain upon the mown grass, and as showers that water the earth.

IV. The remaining class of hindrances embraces those which arise from the character of former revivals.

Though the advances of the kingdom of Christ have always been chiefly by means of revivals, as Edwards has remarked, yet manifold imperfections have mingled themselves in these benign products of the Spirit of grace, and in the whole history of revivals, we shall in vain seek for one entirely faultless. We shall here extract from the work of Edwards on revivals, a passage, for whose length we make no apology, notwithstanding the familiarity of our readers with that work; since we deem it at the same time so seasonable and of such diamond value, that there can be no danger of its being read again without interest. "The weakness of human nature has always appeared in times of great revival of religion, by a disposition to run to extremes, and get into confusion; and especially in these three things, enthusiasm, superstition, and intemperate zeal. So it appeared in the time of the Reformation very remarkably; and even in the days of the apostles. Many were exceedingly disposed to lay weight on those things which were very chimerical, giving heed to fables.* Many, as ecclesiastical history informs us, fell off into the most wild enthusiasm and extravagant notions of spirituality, and extraordinary illumination from heaven beyond others; and many were prone to superstition and will-worship, and a voluntary humility, giving heed to the commandments of men, being fond of an unprofitable bodily exercise, as appears by many passages in the apostles' writings. And what a proneness then appeared among professors to swerve from the path of duty, and the spirit of the gospel, in the exercise of a rash, indiscreet zeal, censuring and condemning ministers and people; one saying, I am of Paul; another, I am of Apollos; and another, I am of Cephas. They judged one another, for differ-

* 1 Tim. I. 4. & IV. 7. 2 Tim. II. 16, 27. & Titus I. 14. & III. 9.

ences of opinion about smaller matters, unclean meats, holy days and holy places, and their different opinions and practices respecting civil intercourse and communication with their heathen neighbors. And how much did vain jangling, disputing, and confusion prevail, through undue heat of spirit, under the name of a religious zeal.* And what a task had the apostles to keep them within bounds, and maintain good order in the churches? How often do they mention their irregularities. The prevailing of such like disorders seems to have been the special occasion of writing many of their epistles. The church, in that great effusion of the Spirit, had the care of infallible guides, who watched over them day and night, but yet so prone were they, through the weakness and corruption of human nature, to get out of the way, that irregularity and confusion arose in some churches where there was an extraordinary outpouring of the Spirit, to a very great height, even in the apostles' life-time, and under their eye. And though some of the apostles lived long to settle the state of things, yet presently after their death, the christian church ran into many superstitions and childish notions and practices, and in some respects, into a great severity in their zeal."

Revivals in times less remote, have been attended with similar evils; and thus from the beginning, while antecedent outpourings of the Spirit have in some respects, favored, they have also in other respects, tended to hinder those which followed. From the intermixture of bad with good in revivals of religion, many have been induced, most unreasonably and culpably, to stand in doubt of them, and many more to come forth in open and active hostility against them. Making no allowance for human frailty, they seem to have concluded, that a work of the Holy Spirit, though the subjects of it are wholly depraved creatures, must be perfectly disconnected from all accidental perversion; as if there were no medium between a state of unmingled sin and a state of absolute perfection, and as if no one could be a saint who is not already immaculate. But it would not be proper here to dwell on the weakness and perverseness of the opposition made to revivals on this ground; it is only for us now to bear in mind, that such opposition, however unreasonable, is real, is extensive, is hurtful, and will be continued doubtless, while the occasion of it remains. Let the friends of revivals then, as much as lieth in them, labor, if possible, to take away altogether the occasion of it; or if that cannot be, if we can have no hope that revivals will ever become entirely faultless, let us diligently and constantly aim at the highest practica-

* 1 Tim. VI. 4, 5. 2 Tim. II. 16. Tit. III. 9.

ble degree of improvement in the character of these, the chiefest of our hopes, for a perishing world.

The great increase of revivals of religion within the last few years, has given good opportunity for discovering, both how perversion may arise, and how it may be avoided ; and if we do not misjudge, there never have been revivals, greater either in power or purity, than those which are now prevailing. They have had influence, to an unparalleled extent, over the higher classes ; and while they have resembled apostolic revivals in the strength with which they have seized, and the rapidity and almost instantaneousness with which they have humbled and renewed the proudest human minds, they have been, on the whole, remarkably free from the ordinary extravagances of enthusiasm. Hence the enemies of revivals, though by no means quiet, have never perhaps been at so great a loss to find occasions of reproach ; their main objections manifestly lying against nothing so much, as what ought to be matter of praise and thanksgiving to God, the urgency with which the gospel is enforced. Still no one can be ignorant of defects and blemishes in the best and least exceptionable of our present revivals. Mistakes, perceived and unperceived, remain to be corrected ; too much wood, hay, and stubble, to be removed. Let us not stop in the course of improvement, but lament over, and endeavor to reform whatever is amiss ; that if possible, our good may altogether cease to be evil spoken of, and revivals of religion become as pure as it is practicable to render them by human wisdom and watchfulness.

The means employed in recent revivals, have not, as far as we know, been *materially* different from those ordinarily used heretofore ; except that greater pains has been taken, both in preaching and in after operations, to bring impressions of truth to a direct and quick result, and the presentations of the gospel have been simplified, and embracing the gospel has been urged as an affair, in which the mind is to act a plain and straight-onward part, as in any other matter submitted for its determination, and the needlessness and folly of procrastination on any ground whatever, has been better explained, and the doctrine of dependence on grace been more judiciously and skilfully enforced, as the highest of all encouragements to the immediate performance of duty, and efficient measures have been promptly used to hinder, if possible, the awakened, but yet wavering mind, from passing back to unconcern, by leading it to an open commitment of itself on the side of religion, and so making a retreat as difficult as possible. In all these respects, we discern the good hand of God, employed to improve the instrumentality, and consequently, the excellency of revivals. We see wisdom and advancement in each of these particulars, and especially, in

the last. The efficacy too, of that course, has, so far as can be ascertained, been as great as its evident reasonableness might have led us to anticipate. It has, beyond all controversy, been most signally owned by the Spirit of God. Thousands are now rejoicing, that a measure was proposed to them, in their wavering and unstable state of feeling, which led them to take a firm stand, where the Spirit of grace descended on them ; a stand, which they fear they never would have taken, had not some such appropriate means been employed for inducing them to take it. But while we cannot but commend this course as judicious, and divinely sanctioned, and wonder that it should not have always formed a prominent part of the agency used by ministers in winning souls, it may not be unseasonable to subjoin, that like all other good things, proportional to its excellence is its liability to be misused and perverted. For however desirable it is, to bring all men to an instantaneous decision in favor of the gospel, it is obvious that pressing men to such a decision, who have no just perceptions of any thing pertaining to the gospel or their own spiritual state, may lead them into delusion, and result in mischief to the church, by introducing corruption, and thus raising up obstacles to future revivals. Scripture, reason, benevolence decide, that the sooner men can be brought to open self-commitment in the business of their salvation the better, *provided* their minds are well instructed and well awakened as to that needful step. But great discretion is needed, first, to determine when this is the case, and next, to adopt the wisest means of accomplishing the object ; and they who would not err, either by acting or refraining from acting, in this delicate matter should be full of the Holy Ghost and the meekness of heavenly wisdom. May a fresh unction from on high be richly given to the ministers of the word, that they may perceive and shun the dangers to which they are peculiarly exposed in this day of extraordinary excitement.

The revivals of the present day will affect the character of those of subsequent years. We anticipate, as near at hand, greater and more glorious revivals than the world has seen since the apostles left it. We sometimes wish that our life may be prolonged on the earth twenty years more, that we may see the wonders which God will work in those years. But whether that may be or not, may grace be given to us and our readers, to do with our might, whatsoever our hand findeth to do, in advancing the revivals with which the church is now blessed !

ART. VII.—ON THE EARLY HISTORY OF THEOLOGY.

Handbuch der Christlichen Dogmengeschichte. Von Wilhelm Münscher. 4 vols. 8vo.

Joannis Horn Commentatio de Sententiis eorum Patrum quorum auctoritas ante Augustinum plurimum valuit de peccato originali. 1 vol. 4to.

OF the works whose titles we have placed at the head of this article, the first is a learned and impartial history of theological opinions for the first six centuries, and is considered as a standard work of its kind in Germany; the other is a brief, but able dissertation on the opinions of the principal Fathers before Augustine, respecting our share in the sin of Adam. Our object in introducing them here, however, is not to subject either of them to a critical examination. A general history of early christian doctrine, like Münscher's, must of course contain much that would be uninteresting to most of our readers. Many things which were once firmly believed, have now so entirely passed away both from systems of theology and from common belief, that the history of them is important, only as it instructs us in human nature. This latter purpose, indeed, it may be well calculated to answer. If it were desirable, for example, in some chapter of a history of the human mind, to show how many and how glaring absurdities may consist with the belief of much truth, instances might be brought from the early Fathers, which could not be paralleled elsewhere in the annals of mankind. Nor have we far to seek for a rational explanation of this phenomenon. Most of those Fathers had but just emerged from the darkness of Judaism or pagan philosophy, not into the full splendor, but rather into the twilight of divine truth. Their sight was still dimmed by the films of past error; they could not at once, nor indeed did they ever, entirely disabuse themselves of all the false conceptions which they had been accustomed to regard as correct. It was natural that they should look at the truth which they had newly learned, through the medium of their old philosophy, and endeavor to explain the former in consistency with the latter. They would shape their theology to suit their philosophy; and as their philosophy was at a great remove from common sense and right reason, so also would be a part, at least, of their theology. Thus most of the Greek Fathers were of the Platonic school, in some one or other of its forms; and the influence of that school modified the whole aspect of theology, from the middle of the second century to the close of the early ages. There is scarcely a doctrine which did not receive its shape, or its mode of explanation, from this source. And yet, along with all this, much real truth was believed. In their general statements of christian doctrine, the Fathers were correct and scriptural; but

as soon as they came to explain, and to account for the facts stated, their philosophy made its appearance, and swayed their opinions with an absolute control. False philosophy and true theology were blended together in their conceptions, and became one system. And though there may have been philosophical systems more widely remote from the reality of things than that of Plato, which was adopted by most of the Fathers, yet their votaries have either never been converted to christianity, or upon their conversion, have cast aside their philosophy, and never once thought that a combination between the two could be effected.

But instructive as a general and thorough review of the early history of theology might be, both in this and other respects, yet it is not our object in the present article, to attempt a survey of the whole ground. The opinions of men, in those as in other ages, were like the sands upon the sea-shore, innumerable; and to trace the rise, progress, and issue of them all, would be an endless task. We shall confine ourselves rather to those doctrines which were involved in the Pelagian controversy; but as these are fundamental in the christian system, a review of their early history, is essentially a review of the early history of theology, in its most important aspects.

We would premise, however, that we do not enter upon this investigation with the wish or hope of establishing any particular doctrine as the result. We are not in the habit of considering it the same thing to inquire, What is truth? and, What were the opinions of the Fathers? Truth is ever the same, and is independent of all opinion; though the *knowledge* of it may be progressive. Silently, yet surely and mightily, the word of God is having free course, and accomplishing its great object, to enlighten a dark, and to purify a polluted world. Many centuries have measured its onward progress, since those writers lived, of whom we have just spoken; and in all knowledge, human and divine, vast treasures have been accumulated. Why should we then, go back to the opinions of an age long past, as any standard, or even evidence of truth, *unless those opinions coincide with the decisions of unperverted common sense over the whole world, and in all time?* Truth, we repeat, is ever the same, and independent of the ever-shifting opinions of men. Creeds, confessions, symbols, platforms, decrees of councils, acts of synods, decisions of popes, all combined, do not make it, and very commonly have little or nothing to do with it. They may determine the *professed faith* of men; but the reality of things, the constitution and course of nature, the great laws of God's moral government, the elements, or requisites, of intelligent and accountable agency—these man can no more change, than he can put forth his hand, and turn back the sun in his orbit. It is not, therefore, with

the slightest idea of deciding on the truth or falsity of any doctrine, that we enter on the investigation before us. But there *are* some, with whom the authority of the Fathers has more weight than with us. These persons, if told that the ancient church uniformly believed in propagated sin, irresistible grace, etc., as Augustine did, are almost or quite ready to take it for granted themselves, that the doctrines are true. With them, investigation has come down to the simple affair of counting opinions and weighing authorities. There are those likewise who have not hesitated to throw out the insinuation, that the conductors of the *Christian Spectator* are Pelagians in doctrine; and the statements of this kind, which are made, are for the most part, entirely unqualified. It is not said that we agree with Pelagius as to this or that particular doctrine; but in general, that we are *Pelagians*; that we have gone, or are almost certainly going, over to *Pelagianism*. Thus the impression is inevitably made, that, whatever Pelagianism may be, we believe the whole of it. Names sometimes acquire, by association, a sort of magical power. There is a great deal of this sort of power attached to the word Pelagianism. At the sound of this simple word, what a troop of suspicions, fears, alarms, and dire forebodings of *some* fearful thing, very few can tell *what*, rush in upon many a frightened imagination! It is not necessary to the effect of such a cry as "*Pelagianism!*" that there should be a single *idea*, or the shadow of one, present to the mind that is to be alarmed, except first, that it is *something*, in distinction from *nothing*, and secondly, that it has been denounced as a *heresy*, by those who claim the prerogative of governing the religious opinions of our country. Now those who throw out the insinuation to which we have just alluded, beyond all question, understand these facts perfectly well; and, unquestionably, they also know, if they have studied the subject at all as they ought, that there are great and cardinal doctrines in the creed of Pelagius, which we reject altogether. What shall be said, then, for the purity of their intentions, who under these circumstances, bring against us the random and general charge of holding Pelagian sentiments? But leaving the motives of these men to be judged of by their own consciences, we shall undertake to show, first, how far the views of Pelagius and Augustine, respectively, as developed in their controversy with each other, agreed or disagreed with the established doctrine of the early church; and secondly, we shall point out some essential differences between our own creed and that of Pelagius.

In entering on this subject, we would remark, that in order to ascertain correctly the views of any one of the ancient Fathers on a given point, *all* his statements which have a bearing on it, must be carefully examined and compared with one another, and with his system of philosophy. Without this precaution, we shall be very

liable to mistake their real views ; and we think many have mistaken them for this very reason. There is, moreover, the greater difficulty in this investigation, and the more need of care, because, the doctrines in question not having been controverted before the time of Augustine, we do not find them at that early period, so fully stated and explained as they would otherwise have been.

In respect then, to the great points of *practical duty* for sinful men, repentance towards God and faith in the Lord Jesus Christ, Augustine and Pelagius were heartily united. Both were pious men, and were ardently devoted to the work of bringing their fellow-sinners back to duty and to God. We speak of them thus jointly, because the warmest opposers of Pelagius and his doctrines, never denied, but always admitted, that he was a man of the most exemplary character. Nor was he inferior to his adversary, in learning or talents, though Augustine was possessed of far greater influence in the church. He was a bishop, while Pelagius was only a monk. Augustine could command the decrees of councils, at a time when orthodoxy was decided by a majority of votes ; Pelagius could only argue. It would not have been strange, therefore, even if Pelagius had been altogether in the right, that the weapons of debate should not have been able to stand against the arm of power.—Both, as we have said, agreed in their zeal for christianity, and in respect to its great duties. But in respect to the instruction which is to be given to sinners in order to their conversion, and to christians for their growth in grace, they differed widely. Pelagius believed that the proper and only means of bringing men to the performance of their duty, is to show them the great end of their being, the beauty of moral excellence, the practicability and obligation of repentance and faith, of high attainments, and even of perfection, in holiness. His principal aim was, to give encouragement to *effort* in religion. In doing this, he gave great prominence, as he ought, to the doctrine of man's free moral agency, and his perfect *competency* to do his whole duty ; for he thought that the praise or blame-worthiness of any conduct could be founded only on the fact of such a competency. But unfortunately for the cause of truth, he did not stop here. The tenor of his instructions was calculated also to give the fatal impression, that the direct influences of the Holy Spirit are not necessary, *in any respect*, in order that men may exercise their moral powers aright. We shall dwell more upon this hereafter, when we come to point out what were, as we think, the real errors of Pelagius. The course which Augustine, on the other hand, took for the moral improvement of men, was to impress on them a sense, not only of guilt, but of *utter helplessness*. He taught that all effort on the part of the sinner to obtain personal religion, is hopeless, *from the*

want of the requisite moral powers for the work ; and that therefore, nothing can be done, but to feel and acknowledge our entire dependence upon God for conversion, and wait for his interposition to accomplish it.

Such was the difference between the views of Augustine and Pelagius, which laid the foundation for the whole of their controversy. The occasion upon which it broke out, was the following. Pelagius meeting with Augustine at Rome, the latter happened to say in his presence, that a sinner, with right views and feelings in regard to his sinfulness and his dependence upon God, would express himself in these petitions : "Give what thou commandest, and command what thou wilt." Pelagius openly opposed the sentiments of Augustine, thus exhibited, as tending to encourage delay and inactivity on the part of the sinner. The controversy soon became violent. Celestine, a follower of Pelagius, became involved in it, and acted a conspicuous part ; and council after council was called, in which the sentiments of Pelagius were generally condemned, and himself denounced as a heretic. That so many decrees of councils were obtained against Pelagius, has been thought by some to be sufficient ground for the random charge, that his opinions were in *every* respect, a departure from the established creed of the church. These men, in the first place, forget that those councils would be likely to confound together *all* the opinions of Pelagius, whether agreeing or not with what was thought to be orthodoxy by the earlier Fathers. Some glaring errors he unquestionably held, and errors which were at variance with the generally received sentiments of the church. Hence it was natural, that those of his sentiments which were orthodox should be associated with those which were not, and the whole looked upon as one system ; especially as the leading sentiments of Pelagius trenched upon ground which had not been previously covered by any creed or decrees of councils. In the second place, the fact already mentioned, is too often forgotten, viz. that Augustine, possessing immensely more power and influence than Pelagius, might easily secure a decree against him, whether his opinions were, or were not, conformed to those before received in the church. Zeal, activity, eminent station, and power, all combined to give Augustine the advantage in decisions, however the case might stand in the field of argument. It cannot, therefore, we think, be inferred from the frequent anathemas pronounced against the doctrines of Pelagius, that they were all at variance with the established belief of the church, even if we had no testimonies on the subject, from the early Fathers themselves.

It will be convenient, first, to bring into view the opposing sentiments of the two controversialists, and place them side by side.

We have seen that the starting point of the controversy was the doctrine of the grace of God in conversion. Augustine maintained the entire incompetency of men to do good, and hence the question arose, whence comes this incompetency? Augustine traced it to the sin of Adam. The consequences of that sin, he made to be, *mortality, sinfulness, and liability to punishment*. Münscher, from whom, chiefly, we derive this exposition of the views of Pelagius and Augustine, represents it as uncertain whether Pelagius admitted mortality to be one of the consequences of Adam's sin, or not. If he denied it, he only denied a thing which no man can prove to be true. If Adam had never sinned, he might, for aught any one can show, have been removed from Eden to a higher and more perfect state of being, by a change analogous to what we call death. Who can prove, that, if Adam had stood, God after a limited period would have *miraculously* changed his natural body into a "spiritual body," and taken it at once to heaven? Was he then to remain on earth? But what space would have been found for the multiplying millions on millions of the race? Let us not be "wise above what is written," nor condemn those who would restrain our speculations to subjects within our reach.

With respect to the two other consequences which Augustine derived from the apostasy, Pelagius denied them both. Augustine taught, that all men sinned *in* Adam. This sin, as the foundation of all actual transgression, he called *peccatum originis*, and it is antecedent, of course, to all *personal* acts of will. It is easy to explain Augustine's views on this subject, by simply referring to his philosophy. He was what has since been called a *realist*. He had been taught in the Platonic school, that every abstract term, such as *man, animal, &c.* has some *real* thing, or existence, in nature, which corresponds to it; and which is the object of the mind, when contemplating the general idea. Thus, according to his philosophy, there must be some real being, or existence, denoted by the general term *man*; and Adam, as the parent of the human race, might naturally be considered as that being. Adam therefore, was in his view, not simply *a* man, but *man*, in the same sense in which we use the term when we say, *man* is mortal; he included in himself *human nature*; that is, all that is common to the individuals who compose the race. This philosophy has been long since extinct; but the effects of it remain, in abundant and wide-spread error. The whole *representative system*, as it is called, is founded upon it. According to that system, as it was developed by Augustine, Adam stood on probation for the whole race, or *represented* them, because he was, in *fact*, the being or existence, denoted by the generic term, *man*. He did not stand for the whole race, simply because God had decreed that he *should*,

but God considered him as thus responsible, because he actually *was* man, viewed as a whole. — This explanation of Augustine's philosophy shows how he was led to adopt his interpretation of Rom. 5: 12, "*in whom* all have sinned;" and likewise illustrates his meaning in the following passage from his writings: "thus they all (mankind) were *in the loins* of Adam, when he was condemned, and therefore without them he was not condemned; just as the children of Israel were *in the loins* of Abraham when he paid tithes, and therefore he did not pay tithes without them." From *this* notion of our sinning in Adam, the doctrine of *imputation* necessarily followed. For on this theory, the imputation of the first sin, would be only reckoning that sin to be ours, which we, as parts of the great whole, Adam, or man, actually committed. If we admit the correctness of Augustine's philosophy, imputation is not, in any sense, charging us with the sin of *another*, but only holding us liable for one which is truly and properly our *own*. Augustine would have revolted with as much abhorrence as any man, from the idea, that God imputes to every individual of our race, the sin of *another being*, entirely distinct and separate from him. He would have viewed it in the same light that Pelagius did, as implicating the justice of God beyond the possibility of vindication.

The third consequence which Augustine derived from the apostasy, viz. *guilt, or liability to punishment*, is likewise a just and necessary inference from his scheme of philosophy. If the sin of Adam was the sin of man, as a *race*, then every one is justly *liable* to be punished for it, and no individual in particular, more than another. Pelagius and his followers, who could not conceive of such a *summing up*, or *generalizing* of the whole race in Adam, strenuously opposed this view, as utterly irreconcilable with the dictates of common sense, and with the character and word of God. They held that "the sin of Adam harmed himself alone; that men are born in the *same condition* in which Adam was created; with only this difference, that Adam being an adult, possessed mature faculties, while his posterity, being born infants, have not the full use of reason and freedom."* Pelagius, therefore, not only denied that there is sin, or sinfulness, *in* our nature, but also that it is *by*

* Münscher, Vol. 4. p. 186. This author states the Pelagian doctrine to have been, that men are born not only free from sin, but *good*. The following passage, quoted by Augustine from Pelagius, shows the contrary. "All good and evil, on account of which we are either praise or blame-worthy, is *acted by us*; it is not born with us. For we are born *capable* of each, not possessed of either; just as we are without *excellence*, at our birth, so are we without fault, and before the acting of his own will, there is only that in man, which God created." This is precisely the doctrine, that neither sin nor holiness is predicable of man, prior to the commencement of moral agency.

nature,—not only that nature *itself* is sinful, but also that it is the *ground* or *reason* of men's sinning. He attributed human depravity universally to the influence of example, the ignorance and weakness of infancy, &c. as some Arminians have done since. Here he was undoubtedly in a great error. But we shall resume the consideration of this point, when we come to show the difference between the system of Pelagius and our own.

Another, and, as we have said, the starting point of the whole Pelagian controversy, was the doctrine of grace; with which was connected that of free will. We have already sketched an outline of the opposing views of Augustine and Pelagius on these subjects. The former maintained that, by the fall, man has lost freedom of will; he is no longer *competent* to right moral action; "he is *free to evil*, but not *free to good*." Augustine therefore, of course, taught that man is passive in conversion, that all depends upon God, and nothing on the sinner; that the sinner is not only destitute of power or ability to repent, but even to do any thing which may be connected with, or have a tendency to the act of repenting. Here again his philosophy shows itself, as the master spirit of his theology. Adam was *man*; when Adam sinned, *man* sinned; human nature, universally, at once became corrupt, and lost freedom of will; that first choice was a choice made by the great moral whole, and all subsequent choices of the individual *parts* could not but be evil, till some superior power should interpose, and restore the gift of free will. Then, as from a fountain, good exercises might spontaneously flow from the renewed heart. Such was the doctrine of Augustine on this subject, after his mind had thoroughly come under the influence of the Platonic philosophy.

In opposition to these views, Pelagius maintained the perfect competency of the sinner to do the whole of his duty. The consequences of the fall in this respect, he taught, do not affect the will; they were confined solely to Adam. The powers of free agency are from God; but it depends upon man alone to exercise them in a right or wrong manner. Divine grace, however, is indispensable to any and all good acts; but the part which it performs, is not to *create* within us a new will, or to *infuse* the love of God into the soul, as a fountain from which good streams may flow. Man must move first; but the motion or acting of the will, is quickened, sustained, and furthered by the grace of God. Pelagius even alleged, as proof that man can do his whole duty, that there had been sinless persons; in which he was not without the concurrence of distinguished Fathers. It ought to be remarked, however, that Pelagius imitated the New Testament use of the word *grace*, where it usually signifies the favor of God, as exercised towards

believers, in forgiving sin, sustaining under trial and temptation, imparting light and comfort, etc. ; or his compassion, as exercised towards sinners, in providing a Savior, publishing salvation through him, and inviting all *freely* to accept the blessing. It is seldom, if ever, that the word in question is used in the New Testament, to denote exclusively the direct influence of the Spirit in conversion; though the fact of such an influence is abundantly asserted in other language. But in the time of Augustine, the term was extensively used to denote this influence ; so that Pelagius, by adhering to the ancient mode of usage, laid himself open to the charge of aiming thereby to conceal his real sentiments ; though under these circumstances, it would be very difficult, certainly, to *prove*, that he intended, by this course, to practise any evasion. As to the real doctrine however, of direct divine influence in conversion, it is probable from what remains of his writings, that he expressly denied, and certain that he did not teach it.

A third topic of controversy between our two antagonists, was the doctrine of election. As Augustine held, that man is not only incompetent to act morally right, but also to do any thing which may have a connection with, or tendency to right moral action, he would of course hold that the electing purpose of God cannot respect, as the ground of it, any thing which the sinner may do towards the work of salvation. Accordingly, his doctrine was, that God appoints men to salvation, or to damnation, without reference to any acts of their own whatever, but merely from his own good pleasure. This was the origin, and the form, of the doctrine of election and reprobation, as since held by Calvin and many others.* The Pelagians took

* This is called the *supralapsarian* scheme, and rests on the assumption, that "sin is the necessary means of the greatest good." Of those who adopt this scheme, the celebrated Saurin speaks in the following terms, "Their grand principle is, that God made all things for his own glory ; that his design in creating the universe was to manifest his perfections, and particularly his justice and his goodness ; that for this purpose he *created* men with *design* that they should sin, in order that in the end he might appear infinitely good in pardoning some, and perfectly just in condemning others ; so that God resolved to punish such and such persons, not because he foresaw they would sin, but *he resolved they should sin that he might damn them*. This is their system in a few words. It is not that which is *generally received* in our churches, but there have been many members and divines among us who adopted and defended it : but whatever veneration we profess for their memory, we ingenuously own, we cannot digest such consequences as seem to us necessarily to follow these positions. We will just mention the few difficulties following.

First, we demand an explanation of what they mean by this principle, *God hath made all things for his own glory*. If they mean, that justice requires a creature to devote himself to the worship and glorifying of his Creator, we freely grant it. If they mean that the attributes of God *are* displayed in all his works, we grant this too. But if this proposition be intended to affirm, that God had no other view in creating men, so to speak, than his own interest, we deny the

the opposite ground, which the Arminians also have since occupied, viz. that *foreseen compliance* with the terms of salvation, is the reason why God chooses one in preference to another. Midway between these two positions, there is another, which we have stated at large in our review of Fisk's Sermon, Vol. III. pp. 604—619, which presents the *certainly* of human action as the result of the *divine decree*, in perfect consistency with the freedom of the will; and with the sincerity of God in his declaration, that he *would* have (desires) all men to come to the knowledge of the truth, and be saved.

Such is a brief outline of the Pelagian and Augustinian systems. We proceed, as we proposed, to compare them with the received doctrines of the primitive church. In making this comparison, we have no creed, or confession of faith, adopted by the early christians, to guide us. Whatever we learn respecting their views must be gleaned here and there, from the writings of the Fathers; especially as it regards the doctrines of sin and grace, which never came into controversy before the time of Augustine. There was no want of controversy, however, with the Gnostics and Manichæans, respecting the *origin* of evil; and with the Stoics, concerning free will and fate. In the discussion of these subjects, the views of the Fathers upon others also, are incidentally, yet clearly developed; so that on the main points of this part of theology, such as the *nature* of sin, the consequences of Adam's transgression, and the doctrine of grace, there can be no doubt, as there was little diversity, in regard to their real opinions. On minor points indeed, they, like all other theologians, differed endlessly; but these differences it is not of consequence to our present object to point out particularly. We shall exhibit those opinions principally, which may be called the common stock of theologians at that period; and in so doing, we avail ourselves chiefly of the labors of Horn and Münscher, who have compared so extensively, and investigated so carefully and impartially,

proposition, and affirm that God created men for *their own happiness*, and in order to have subjects upon whom he might bestow favors.

We desire to be informed, in the next place, how it can be conceived, that a determination to damn millions of men can contribute to the *glory of God*? We easily conceive, that it is for the glory of divine justice to punish guilty men; but to resolve to damn men without the consideration of sin, to *create them that they might sin*, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God, than to display it.

Thirdly, we demand, how according to this hypothesis it can be conceived that God is not the author of sin? In the general scheme of our churches, God only permits men to sin, and it is the abuse of liberty that plunges man into misery. * * * * But in this of our opponents, God wills sin to produce the end he proposed in creating the world, and it was *necessary* that men should sin; God created them for that. If this be not to constitute God the author of sin, we must renounce the most distinct and clear ideas." *Sermons*, pp. 241, 242.

the statements of the early Fathers on most of the points involved in the Pelagian controversy, that the greatest reliance may be placed upon the accuracy of their results.

We begin, then, with the doctrine of our sharing in Adam's sin, and of propagated depravity. Not one of the Fathers before Augustine, *ever spoke or thought of our sinning in Adam*. The Latin Fathers, Tertullian, Cyprian, and Ambrose, do indeed explicitly teach that the soul is corrupted in *consequence of* Adam's sin, but not that it is corrupted *because all men participated* in that sin. It was reserved for Augustine, by the help of his philosophy, to discover that we were all one with Adam, acted in his act, and *thus* corrupted our nature. The Fathers of the Latin church before him, considered the sin of Adam as vitiating *his own nature alone*, in the first place; and that, by the natural laws of generation, he *transmitted* corruption, just like the features of the face, or the form of the body, to his children, and they to theirs. Tertullian even held the propagation of *souls*; a theory which would easily account for human depravity, but was by no means the same as that of Augustine. The latter taught, not that sin, or that the soul, is *propagated* from Adam; but that Adam was *man*, in the general sense, and therefore all the individuals included in him, had an equal part in the first sin and its corruption. If still more proof is needed, that the Latin Fathers did not hold Augustine's views of original sin, it is found, of a decisive character, in the fact that, to a man, they denied, or rather were utter strangers to, the doctrine of imputation. Ambrose expressly says, that the sin of Adam was the *cause of death* to all, but the *fault or crime* (*culpa*) of one only; and yet there was no one of the Fathers, on whose statements and opinions Augustine relied more, to free himself from the charge of bringing in new doctrines, than upon those of this very Ambrose. Thus we see that those Fathers of the Latin church, whose views came nearest to those of Augustine—whose theology has been most depended on for proof, that he was not an innovator—even they knew nothing of a sin which is common to the whole race, or of the imputation of it to all. Thus far we have the opinions of the Latin Fathers. From those of the Greek church, Augustine had diverged much farther. They, as well as their brethren of the Latin church, had no notion of a *propagated sinfulness*. The evil consequences which they supposed to flow from Adam's transgression, were death, and an increased proneness to sensual gratification. But the earlier Greek Fathers even confined these consequences to *death alone*. The idea of a propagation of sin, or that human depravity results from Adam's transgression, in any other way than as the increased propensity to worldly good, and the greater influence of the tempter, occasion it, seems never to have entered their minds. We find

Athanasius asserting, on the contrary, that the doctrine, that human nature is itself sinful, is not to be found in the scriptures, nor in the common sense of men. He traces it back to the heresies of Marcion and Manichæus, together with that of the Gnostics, all of whom taught that matter is evil, and that the soul is contaminated by its connection with a material body. It is very probable, indeed, as Athanasius suspects, that this is the origin of the doctrine of physical depravity.

The Greek Fathers were still farther, if possible, from the doctrine of imputation. They all either expressly deny it, or show by the whole structure of their theological system, that such a doctrine could have no place there. Methodius says that man is endowed by nature with free will, and this is the foundation of moral agency; and that *all* sin consists in disobeying the known commands of God. He traces, moreover, the depravity of man to the sin of Adam; but the *nature* of the connection he does not attempt to explain. Thus it is with most of the early Fathers. In one way or another, they abundantly express or intimate the belief, that "by one man sin entered into the world;" but precisely *how* it was by Adam that all men sin, they do not tell us. But the wise theologians of modern times, looking after authorities for imputation, propagated depravity, etc. just as Augustine himself did, happen to meet with these passages, and instantly put them to the torture, to make them suit their purpose. In respect to the doctrine of imputation then, there is but one voice among the early Fathers. Either expressly, or by implication, it was rejected by them all.

We next come to the doctrines of grace and free will. On these points, and especially the latter, the early Fathers are both abundant and explicit in the statement of their opinions. The doctrine of free will they considered as lying at the foundation of moral accountability; and they strenuously maintained it, in opposition to the Stoical views of fate or necessity. The following is a specimen of their language on this subject. The passage is from Methodius. "To think of evil, or not to think of it, depends on ourselves; but to approve these thoughts, and to carry them into execution, or not, is within our power." Origen states the general doctrine of the church thus. "Every rational soul has free choice and volition. Of course, we are subject to no necessity, so that we should be constrained to do good, or to do evil, against our will. While we possess entire freedom, yet we may have some powers which prompt us to evil, and some which prompt us to good, and still be under no necessity to do good, or to do evil." In short, all the Fathers before Augustine, are abundant in asserting the ability of man to do good or evil; and they prove it from the fact that otherwise moral precepts would be useless, and neither virtue nor

vice could be conceived of. These are popular, not metaphysical statements of the doctrine of free agency. They are statements also which were shaped for a particular purpose, viz., to explode the idea of a necessity that determines our actions, by a direct and irresistible physical force. If the question therefore be asked, whether those early Fathers believed in the modern Arminian doctrine of a self-determining power in the will, we may answer, that their attention probably was never directed to the subtile inquiry, whether the will determines its own acts of choice, by previous acts. All that can be gathered, however, from their statements concerning free agency, is opposed to this doctrine. They never use any such language as that of the will's determining its own acts; they never speak of its freedom as consisting in *indifference*, but always represent the mind as operated upon by different motives, or *powers*, as Origen calls them, in view of which it freely chooses. Nor do they deny the necessity, in such a manner as to involve the *contingency*, of volitions. They, for the most part, represent the sinful preferences of men as being *occasioned* by an increased excitability of the appetites and passions, consequent upon Adam's sin, and by the temptations of Satan.

Such are the conclusions which, as we think, are warranted by statements like those just quoted from the Fathers, respecting free-will. We may add, in farther explanation of their views on this subject of free-will, that they supposed the power of choice to be entirely unimpaired by Adam's transgression. They denied altogether that men are subject to any inability to do good; but maintained that they are now, and ever were, perfectly competent to choose right in every case. With these views of the Fathers, Pelagius, at least mainly, agreed; his statements on these points not being sufficiently numerous and particular, to enable us to decide respecting his opinions on every one of them. Augustine stood entirely aloof from such views of man's free agency, as have just been described. He held that all men lost the power of choice by sinning in Adam, and now labor under a perfect inability to do or to will any good thing; and that this inability must first be removed by the irresistible grace of God alone, upon which, right moral action commences. The Fathers before Augustine, on the contrary, generally taught, that to produce right moral action in man, the grace of God, and free will, i. e. the power of choice, on the part of man, must be combined. And they generally represented the sinner as commencing the work of turning to God, and grace as coming in, on account of man's weakness, to effect its completion. Chrysostom says, "it is our province to choose and to purpose; God's it is to bring it to pass, and to crown the effort. When we ascribe all to God,

this is only in accordance with the common use of language, as when we ascribe the building of a house to the architect." Most of the *Latin Fathers*, however, ascribed more to grace. Ambrose, with Augustine after him, held that divine grace is concerned in the very commencement of faith. Hence it appears that the Fathers, without an exception, held both divine grace and human effort to be indispensable to holiness; while the majority of them went even farther, and maintained that the efforts of the sinner must precede the grace of God.

A third point of controversy between the Pelagians and Augustine was the doctrine of election. On this topic, however, it is unnecessary to dwell at length, as we have stated their different schemes on a preceding page. The views of Augustine, in the latter part of his life, (for in his earlier years he had even referred the electing purpose of God to his foreknowledge,) were not, as he stated, an advance upon the received theology, but a wide departure from it. The supra-lapsarian scheme, which he embraced, was never once thought of by the Fathers. They taught abundantly, however, the doctrine of divine decrees, and of a particular providence. Origen says, that all things are controlled by God, yet in a manner not inconsistent with our freedom; and in the same manner, all of them held that the purposes of God do not inevitably determine the conduct of men, but leave it as free, as if God had no purposes at all in relation to it. On this point, they are very full and explicit.

It deserves to be remarked here, that Augustine's views of this doctrine, and indeed almost the entire aspect of his theology, underwent a great change in the course of his life. To show how little credit his opinions deserve as a *standard of truth*, we will give some account of this change. *Standards* should not vary, and *correct* standards do not. In his earlier years, he had gone to an excess on the other side; he not only maintained with great earnestness the native freedom of the will, and taught that to believe and resolve depends on man, while God gives the power to perform; but he also affirmed that the electing purpose of God depends on his foreknowledge of faith and good resolutions in man. "His first step from this," says Münscher, "was to assume, that to will depends also on God; that all mankind are one *great sinful mass*; yet that there is a difference among them, whereby some render themselves worthy of conversion, others of judicial obduracy. The calling of God, which is either external or internal, precedes the purpose of man; and on man it de-

* Münscher, Vol. iv. p. 215.

pend, to listen to the call, and by sighs and humiliation, to render himself worthy of more grace."*

Afterwards, under the influence of false philosophy, he adopted the extreme views already described, supposing them essential to the maintenance of the doctrine of election and other revealed truths. Under the same impulse probably, he changed his views of the nature of sin, which he had always considered, in accordance with common sense, and the plainest declarations of scripture, to consist wholly in acts of the will. His opinion on this subject, before it was perverted by controversy, is very strongly expressed in the following language. "Anterior to the will, there can be no prior cause of sin : for if there were, this must either be the *will itself*, (a previous *volition*, or *act of the will*,) which brings us just where we were before ; or it must be not the will, and *then there could be no sin* ; that is, then the act would be the result of necessity, and not free, and so not deserving of punishment. *Back of the will then, we must never look for any cause of sin.*" (De libero arbitrio, lib. iii. cap. 9.)

Here we would say one word to those whose pleasure it is, to decry philosophy in matters of religion ; but who, nevertheless, regard the opinion of Augustine as possessing high authority. The very doctrines in defense of which his authority is urged, are doctrines which he embraced principally, if not solely, under the influence of his philosophy. If he had never imbibed the Platonic philosophy, that all abstract conceptions have something in actual existence which corresponds to them, he would never have thought it possible for *human nature* to be summed up in Adam ; and the idea itself, undoubtedly, would never have entered his mind. And if he had not believed Adam and all his race to be one, he would never have supposed his sin to have been the sin of all ; and would therefore, never have thought of such a doctrine as that of imputation ; nor would he have dreamt that all men lost their native power of choice, the freedom of the will, in that act, and that in conversion it is *created* again ; nor lastly, would he have held that God appoints men, some to salvation, and others to perdition, prior to, and independently of, any consideration whatever of their own voluntary moral conduct. Such in kind, so extensive, and so fatal, was his philosophy. The single idea of human nature's being *represented* by Adam, ran through and decided the whole of his theology. There is no room for doubt on this point. And now, when that philosophy has been so long extinct, what dependence ought reasonably to be placed on those theological dogmas, which were built solely

* Münscher, Vol. IV. p. 200.

upon it? Especially, what dependence should be placed on them, by those who do not hesitate to decry all philosophy? Such examples as these, (and the history of theology is full of them,) strikingly illustrate the folly of trusting to any *mere philosophical theory*, as a fact. Still they do not prove that there cannot be a *science of things*, if we may so call it, in which entire confidence may justly be placed. On the contrary, as we have heretofore endeavored to show, the dictates of *competent, unperturbed common sense*, throughout the world, and in all time, constitute such a science, and furnish a basis on which we may securely build our interpretations of the word of God, and our systems of theology. On one or the other of these, viz. common sense, teaching facts, or philosophy, furnishing, not *facts*, but *hypotheses*, i. e. *mere suppositions*, every man that reads his bible, as well as every theologian, must and does build. Now can there be a question here, which to choose?

We are next to speak of the *errors* of Pelagius. It is proper however, before we do this, to advert briefly to one or two things, in regard to which his views *may have been* misapprehended. We do this, not because we are apologists of Pelagius, or wish his errors to be concealed or palliated; but because, having been led to examine into the subject, we wish candidly to state the whole truth. It has been supposed that Pelagius denied all connection between Adam's sin and that of his posterity; and this belief has been grounded on such assertions of his as the following—That “men are not *harmed* by Adam's sin;” and that “men are born in the *same condition* in which Adam was created.” As the former of these passages has been generally understood, viz. to deny that *any* evil consequences followed from Adam's sin to his posterity, it certainly involves a most serious error. The bible unequivocally teaches that sin entered into the world by Adam, or that *in consequence* of his fall, all his descendents do by an absolute *certainty*, sin from the commencement of moral agency. This certainty, however, involves no want of *power* to holy action; and Pelagius *may* possibly have meant only to deny that Adam brought any absolute physical necessity of sinning upon his posterity, by which they were rendered at all less free to choose right or wrong, than Adam himself had been. This is all that his object *required* him to say; for he used this expression in rebutting the assertion of Augustine, that by Adam's sin man lost the *power* of choice. If this however, was all he meant, his language was extremely unguarded, and liable to mislead. We should be very far from affirming that he did not mean more; and yet it seems difficult to suppose that he meant to deny *all* connection between Adam's sin and that of his posterity, since we find him ascribing the sinfulness of man, in part, to the influence of example; and this kind of

influence surely, may be traced back as far as Adam. Pelagius likewise asserted that "men are born in the *same condition* in which Adam was created;" which has been understood by many to mean that men now commence their moral agency under precisely the same influences, or such as are equally favorable to the result of obedience, as those which determined the moral character of Adam at first. If this was the real meaning of Pelagius in the statement just quoted, he was undoubtedly in a very great error. The influences under which men begin to act morally, are materially changed in consequence of the fall; and so changed, as to form a ground of *certainty*, that all, unless prevented by the grace of God, will commence their moral agency by sinning. These influences comprise not merely, or chiefly, *external* circumstances, example, &c. which every where vary; but the *nature* itself of man, which is every where the same, and to which therefore, the universality of sin is to be ascribed. But Pelagius could not have meant to say *literally* that we are born in the same condition with Adam, for he elsewhere speaks of the fact, that moral agency now commences in infancy, a period of weakness and ignorance, as constituting an important difference between our circumstances and those of Adam, who was created in the full maturity of his faculties. Probably the leading idea which he intended to convey was, that men are free agents at their birth, as truly as Adam was at his creation, and do not need the grace or Spirit of God to make them so; and that their nature as moral agents, is *not in itself* sinful, any more than his was. Here, however, as in the former case, his language is capable of a much broader construction, and we believe that his views on the subject of the connection between our sin and that of Adam, were, to say the least, extremely loose, if not quite erroneous.

But the greatest error of Pelagius, was his denial of the direct influences of the Spirit in conversion. His doctrine on this subject, as we have seen, was that conversion is solely the effect of *moral suasion*. He did not reject the term *grace*; but he intended by it the moral powers of man, the presentation of truth or motives, or the forgiveness of sins, etc. But that a direct influence on the mind is necessary, not indeed to the *possibility*, but to the *actual event* of the sinner's compliance with the claims of duty, is as plainly a doctrine of the bible as any other. Perhaps in no passage is it more clearly taught, and at the same time, its boundaries more exactly defined, than in Phil. ii: 12, 13, "*Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do, of his own good pleasure.*" We know of no language which could more distinctly imply or express these three truths; 1st, that man, as a voluntary agent, has something to

do towards his own salvation ; 2nd, that God also exercises a direct agency, (*works*, puts forth his *energy*,) to accomplish that end ; and 3d, that the part which divine agency sustains in this work, is to *aid human effort* ;—"God *worketh* in you *to will* and *to do*," i. e. he puts forth his power or agency to help forward and bring to pass the *result* of *willing* and *doing*, or, in other words, to ensure the *right* exercise of those powers which man already possesses, and to crown with success man's own efforts *to use* those powers aright. The doctrine that an influence of this kind is essential to the *actual event* of conversion in every case, is, in our view, one of infinite importance. For a correct and realizing view of this doctrine will rouse the mind, if any thing can, to the *highest exertion of its powers*. Compliance with duty is seen to be, in the fullest sense, a *possible* event, even without divine grace, by the exercise of the powers God has given ; this takes away all excuse, and lays the soul open to the weight of obligation. The *actual* event of compliance with duty is seen to be uncertain ; for on the one hand, the sinner knows that, though perfectly *capable* of doing his whole duty, yet without divine grace, he *certainly will* forever keep his heart from God ; and on the other hand, he does *not* know, nor can he know, that he shall ever put forth those efforts to repent, which it will be consistent for the honor of God, and the good of his kingdom to aid, and to crown with success. But he *does* know, and well may his heart leap at the assurance, that *peradventure*, if he takes advantage of the present favorable opportunity, and strives, as in an agony, to bring his whole mind and heart to the work of turning to God, the Holy Spirit may so act on his soul as to make the result a real conversion. He knows, also, that if he neglects the present opportunity, and continues to despise the kindly offered grace of God, he *may* be wholly and forever left to himself, and the bands of sin may become strong, and conscience fall into a lethargy like death, so that ever after he shall be *utterly averse* to the least effort to obtain personal religion. He knows that there is a fearful *probability* of this, and therefore an equal probability that if he does not repent now, he never will. There is then, in the doctrine of the influence of the Holy Spirit thus viewed, all the stimulus that can be derived from *hope*, and all that can be derived from *uncertainty*, combined. But according to the views which Pelagius entertained of the doctrine of grace, the *actual* event of conversion is not merely possible, or even probable, but certain, without divine interposition, *if the sinner will but do that which he knows he can, and may, at any time, do*. It is scarcely necessary to observe, that such a doctrine as this, is fraught with the most fatal consequences. We do not know whether, if this doctrine were now substituted for the truth

on this subject, in every human mind, and the influence of that truth all annihilated, there would *ever* be another conversion. It was an error in the system of Pelagius, the evils of which can be paralleled only by those which have resulted from the doctrine that men are, in every sense of the phrase, *incapable of doing right*.

Another error, into which Pelagius was led by the preceding, was his making election depend on God's foreknowledge of faith and good works in those whom he elects to salvation. He taught that men are not "*elected to be saints*;" but that, becoming saints of themselves, without any direct interposition on the part of God, they are elected only to *salvation*. But in our view, conversion also, and all the fruits of it, depend upon a *direct divine agency* on the mind itself; and if so, God must unquestionably have decided from eternity, on whom he would exert that agency, and on whom he would not; which constitutes election. On this subject, we refer again to the review of Dr. Fisk's Discourse, in the preceding volume of this work. It will there be seen, that while we dissent from some *explanations* which have been given of the mode in which God accomplishes his purpose according to election, we nevertheless hold to the *fact* of such a purpose. We likewise maintain that this electing purpose implies as a part of it, a determination in God to interpose by a direct agency, *prior to* the conversion of the elect, and *for* that end; and that this determination is an *essential* part of election. Since then we hold, that the very object of this part of the electing purpose is to secure the *commencement* of holiness, we, of course, reject the scheme of Pelagius, according to which, that purpose is formed solely *on account* of holiness, or good desert, considered as *already existing* in the elect. The true reason why God elects some individuals rather than others, we suppose to be, not any foreseen excellence or goodness in them, for which they deserve to be chosen, but the fact, known to him, that the election and salvation of such individuals will be most consistent with, and best promote, the order and happiness of his kingdom. The former is the ground which Pelagius took; the latter is ours; and the difference between them, must be obvious to all. We shall strictly require, therefore, yet not we, but the eternal law of rectitude and truth rather, that if any one is disposed to call us Pelagians, he shall specify in *what respect* we coincide with their views; and we shall expect him to except the doctrine of election from the list of such coincidences. But if he shall find, on examination, that on the fundamental points of Pelagianism, to wit, the denial of any connection between Adam's sin, and that of his posterity, (which is *Pelagianism*, though possibly not a tenet of *Pelagius*;

the denial of a direct divine influence in conversion and sanctification, and of the doctrine of election to holiness, as well as to salvation,—if he shall find that on these points, which essentially constitute Pelagianism, we agree with the great body of Calvinists, and do not agree with the Pelagians,—then we shall require more ; we shall require him, yet not we, but the God and Defender of justice and truth rather, not to call us *Pelagians at all*, or to convey the idea that we have any *leaning* that way, by unmanly and unchristian insinuations.

Pelagius is likewise accused of having erred respecting *justification*. As he held that men are not indebted to God for conversion or for subsequent increase of holiness, so also he is supposed to have maintained that they are justified solely on account of their own merits, and not by faith, through the atonement. "That we are *men*," said he, "we owe to God ; that we are *righteous*, we owe to ourselves." There are two meanings, which may be given to this language ; one is, that man is indebted solely to his own unassisted efforts for personal holiness, on which we have remarked already ; the other, that a sinner can attain to complete justification, or a state of acceptance with God, as a righteous person, without pardon of sin, and without sanctifying grace, merely by his own self-wrought works. The former is a denial of the direct influence of the Holy Spirit ; the latter denies also the doctrine of justification by faith, and has been generally supposed to be the real meaning of Pelagius. We will take it for granted that it was. We agree then with Pelagius that good works, yea, entire *personal* holiness, is necessary to our final acceptance with God. But we do not suppose this to be all. In order to be accounted righteous, or to stand right, in the eye of the divine law, the sins of the believer must be forgiven through the atonement, the benefits of which are bestowed on condition of *faith*, or a cordial reliance upon Christ's blood, as the only means of forgiveness. Faith then, in our view, is essential to justification. And as the apostle states that "by works also is a man justified, and not by faith only," it is plain that both *works and faith*, are necessary to our acceptance with God. But Pelagius, according to that which we have now assumed to be the real meaning of his language, denies the necessity of the pardon of sin, through faith in the atonement,—he denies justification by faith, and maintains the doctrine of justification by works alone. Here is another wide difference between his sentiments and ours, if we have rightly understood his meaning.

We do not profess to have here enumerated all the errors of Pelagius. In endeavoring to ascertain his opinions, great embarrassment is occasioned by the paucity of his writings, and by the

fact that much of what he wrote, is known to the world only through the representations of his adversaries, upon whose testimony in this matter we are not disposed to place implicit reliance. There is also considerable vagueness in the statements which Pelagius makes of his own opinions,—a circumstance which has brought upon him the charge of deception, from the time of Augustine down to the present day. Hence there is great danger of imputing to him sentiments which he never held. Many unquestionably have done this. *We* have endeavored to treat him fairly, though he was guilty of great errors; but we may perhaps, for the reasons stated above, have mistaken his views on some points.

Augustine, on the other hand, has left us in no doubt as to his real opinions; his writings are numerous, and his statements explicit. The main points of *his* system, therefore, we think we have not misrepresented.

Many of the same doctrines which were controverted between Augustine and Pelagius, have kept the church awake, in attacking or defending them, from those days to the present. We cannot now enter into their history. On this subject, we will make but one remark, in closing, viz. that this controversy, and those which sprung from it, had unquestionably a great and decisive influence in preserving the early Latin church, and much more, since the reformation, the protestant churches, from the blight which has so extensively fallen upon the Greek church. While christians in the West thought, and wrote, and reasoned about *truth*, those of the East gave themselves to the invention and observance of idle ceremonies. Hence to the Eastern churches, the true gospel, in its length and breadth, as a glorious system of divine truth, is as though it had never been; but in the Western, except perhaps in the very depth of the dark ages, there has always been more or less of a zeal for the true faith, and a right understanding of that faith,—the result, we believe, in no small degree, of that celebrated controversy, which we have been endeavoring to exhibit in these pages.

ART. VIII.—THE FREE PEOPLE OF COLOR.

An Address delivered before the free people of color in Philadelphia, New-York, and other cities during the month of June, 1831. By WM. LLOYD GARRISON. Published by request. Boston, 1831. 8vo. pp. 24.

THE reader of this pamphlet, whatever may be his prejudices, or passions, in respect to its subject, design and occasion, will be very likely to pass some strictures upon it as a piece of rhetoric. He will discover some unquestionable marks of talent. The author has vivid conceptions of whatever he looks at, and writes

with an unusual command of strong and expressive English. His faults, rhetorically considered, are the faults of genius, immature and undisciplined. Of these faults, the most offensive is an undignified frequency in using the pronoun in the first person and singular number, as if Mr. Garrison were to Mr. Garrison an object of much thought and consideration,—and the most blameworthy, is an ambitious straining after effect which sometimes violates the limits of strict prosaic accuracy.

Yet neither the ability with which this pamphlet is written, nor the strong interest which we feel in its subject, would have led us to bestow upon it the notice of this article, had not other circumstances given the author a notoriety greater than his merits alone could have acquired. Some three years ago, Mr. Garrison was one of the editors of an anti-slavery paper published at Baltimore. The vehemence and the pungency of the vituperation, which in that capacity he uttered and published against all and sundry persons, either directly or indirectly concerned in slavery and the domestic slave-trade, was there considered quite intolerable. A particularly violent, and we presume not altogether undeserved attack on certain individuals of the north, who were concerned in carrying a cargo of slaves to market from Baltimore to New Orleans, was made the occasion of a criminal prosecution. With a slaveholding judge to expound the law, and a slave-loving jury to pronounce upon his guilt, it was no difficult matter to secure his conviction. He was fined and imprisoned. Rarely has a man so young, with so few advantages of wealth or political connections, had so favorable an opportunity to become notorious. He lay in prison a martyr to the liberty of the press. He wrote stanzas, sonnets and paragraphs, full of life and courage, and sent them forth from his cell to circulate as on the wings of the wind. He threw defiance at his oppressors, and recorded his determination to go on with his work as a champion for the rights of human nature. After a few weeks, he was released by the liberality of a gentleman in New-York, who generously redeemed the captive by paying the price which under the forms of justice, had been set upon his liberty. Thus inaugurated and installed in the presence of all the nation, as the enemy of oppressors and the friend of the oppressed, he immediately renewed his operations, by establishing in the city of Boston, a weekly publication devoted to the cause of immediate and universal emancipation. Of the style in which that paper has been conducted, we have no occasion to speak here. From the beginning, it was circulated extensively among the free people of color; and copies frequently found their way far southward. The presses in some of the slave states, made it the occasion of new denunciations against northern philanthropists. The

editor was threatened with assassination, or with some other summary punishment above the laws. A price, if we remember right, was fixed upon his head. Strange indictments were framed, and brought into courts, as if it were possible to try a man in Carolina for offenses committed in Massachusetts. And to crown all, the senate of an eminently sovereign state, adopted a resolution offering five thousand dollars reward to any man who would apprehend and prosecute to conviction, the editor or publisher of the *Liberator*.

Not one of the evil influences of slavery is more obvious, than its power to infatuate both master and slave. What but that blind propensity to take counsel of wrath and pride, rather than of reason, which is characteristic of slave-holding states and individuals, could have produced such an infatuation? Who, with half an eye, could have failed to see at the very beginning, that such a course as our southern fellow-citizens have taken in regard to Mr. Garrison and his publications, was the infallible way to identify his cause and his person with the freedom of the press, and to bring out the strongest possible demonstration of public sentiment in his favor? Who could not see that this was the way to make him immediately the patron saint, the very tutelar divinity of the people of color, both the bond and the free? Who could not see that this was the way to make all his papers and publications matters of universal interest, and to give him every where the greatest possible notoriety and influence? Were we in Mr. Garrison's place, and did we cherish such a love of notoriety as has been ascribed to him, we should value these things beyond all price. We would not on any account part with the Baltimore imprisonment, the Virginia ebullitions of anger and terror, the North-Carolina indictment, the South-Carolina gubernatorial message to the legislature, or the Georgia senatorial resolution.

The right of northern men to discuss slavery, and to take what measures they please to promote its peaceable and legal abolition, is a right which no northern man will intelligently renounce, and which no southern man can intelligently deny. Nothing that concerns the character and wants of human beings is beyond the sphere of legitimate discussion in a country where the press is free. We have a right to discuss the reform bill which is now agitating the British empire; and who can restrain us in the exercise of that right? We have a right to debate the legitimacy, and to speak as we please about the cruelty, of the government which now tyrannizes at Lisbon; we have a right to examine the legislation of Turkey, to say what part of it is right, and what oppressive; and if we do so, neither the king of Portugal, nor the successor of Mahomet can set up any reasonable complaint against us. And is

there any part of our own country, the policy of which we have no right to examine, and in the happiness or misery of which we have no right to be interested? What provision of law or constitution can be found which takes away from the people of one part of the United States, the natural right of discussing the forms of government or the state of society and manners in any other part? On this principle, we have heretofore expressed our views in part, respecting that great evil which threatens our common country with a common ruin; and on the same principle we shall discuss the subject more at large, if we have opportunity, hereafter.

While we thus insist on liberty of discussion, and resolve to use that liberty, we would not forget that there are laws of discretion, which zeal is apt to overpass, and laws of christian kindness and gentleness, to which every man ought to be so thoroughly subject, as to become a law unto himself. Those however, are not the laws of the land enforced by government; no man can be justly put to death or imprisoned for any violation of them. A man may say in discussion many things tending to defeat his own ends; he may say many things in the spirit of irritation and wrath; but so long as he utters no malicious falsehoods against individuals, so long he cannot be punished without sacrificing that invaluable inheritance, the freedom of the press. We will not attempt to vindicate Mr. Garrison's spirit, or the manner in which his publications are conducted. We will not say that he has not made himself obnoxious to those laws of the land which protect the characters of individuals from the tongue and pen of calumny.* We only say that the exceeding and noisy indignation of the south against him, is the height of infatuation.

In respect to the address before us, we say, some things which it contains are good, some things are injudicious, and some things are exceedingly unfair and deceptive. All which we shall have occasion to illustrate in the course of our analysis.

The object of the discourse is to rouse the colored people to hope and effort, and especially to show them what they can do to accelerate the arrival of that state of things in which they shall enjoy equal rights and privileges with other citizens, and not only the laws, but fashion, and the prejudices of the people, shall cease to recognize any difference between the negro and the white man.

The first advice which the orator offers to his hearers, is sound and

* For the sake of a definite allusion, we will say, we more than suspect that if certain statements concerning Mr. Maxwell of Norfolk, Virginia, published in the *Liberator*, May 5, 1832, were to undergo a legal investigation before a New-England jury, they would meet a very stern rebuke, the alledged authority of "an intelligent and respectable colored clergyman" notwithstanding.

good, and his illustrations of it are for the most part judicious. There is in fact, no lesson which the free people of color so much need to learn; none, we may add, which they are generally so slow to learn, as that lesson of intelligent and manly self-respect which their friend tries first to teach them.

Respect yourselves, if you desire the respect of others. A self-love which excludes God and the world from the affections, is a different thing from self-respect. A man should value himself at a high price—not because he happens to be of this or that color, or rich, or accomplished, or popular, or physically powerful—but because he is created in the image of God; because he stands but little lower than the angels; because he has a spiritual essence, which is destined to live forever; because he is capable of exerting a moral power, which is infinitely superior to animal strength; and because he lives in a world of trial and temptation, and needs the sympathy and aid of his fellow men. If he be dead to all these lofty considerations; if, in the words of the poet—

‘He lies in dull, oblivious dreams, nor cares
Who the wreathed laurel bears;’

if his highest ambition be to grovel with brutes; it is not possible for him to command public or private respect; his company will be shunned; he will live and die a libel upon his Creator. So will it be with a people who are lost to themselves and the world.

Do not imagine that you are only a blank in creation, therefore it is immaterial what you are in conduct or condition. Remember that not only the eyes of the people in this place, but the eyes of the whole nation, are fixed upon you. I dare not predict how far your example may affect the welfare of the slaves; but undoubtedly it is in your power, by this example, to break many fetters, or to keep many of your brethren in bondage. If you are temperate, industrious, peaceable and pious; if you return good for evil, and blessing for cursing; you will show to the world, that the slaves can be emancipated without danger: but if you are turbulent, idle and vicious, you will put arguments into the mouths of tyrants, and cover your friends with confusion and shame.

Many of you, I rejoice to know, have found out the secret of preferment. I appeal to your experience and observation: as a general rule, have you not acquired the esteem, confidence and patronage of the whites, in proportion to your increase in knowledge and moral improvement? Who are they, commonly, that suffer the most among you? They who are intemperate, indolent and grovelling. Is it not so? Self-respect, my friends, is a lever which will lift you out of the depths of degradation, and establish your feet upon a rock, and put a song of victory into your mouths—victory over prejudice, pride and oppression.

The second particular, directing them to religious principles and hopes, is, for the substance of it, equally worthy of commendation. Some things however, which we find among the illustrations of this topic, we cannot quote as unexceptionable. To the following sentences all our readers will give their hearty assent.

Make the Lord Jesus your refuge and exemplar. It is out of my province, and far from my object, to sermonize; but, believing as I do, that through Christ strengthening you, you may do all things—that His is the only standard around which you can successfully rally, and He the great Captain of Salvation in this warfare—I cannot but commend him to your imitation and confidence. If ever there were a people who needed the consolations of religion, to sustain them in their grievous afflictions, you are that people. You turn to the right hand for relief, but in vain; to the left, but no succor arrives. Your friends, though zealous and confident, are few in number, and cannot change the hearts of men. Ima-

gine for a moment, that there is no Deity in existence—no God that rules in all the earth—and what would be your condition or prospects? But if you do not implore his protection, he might as well cease to be, so far as your succor is concerned; for he is a God that will be entreated.

In the third section he recommends to the people of color to sustain as far as they can, those periodicals which are devoted to their cause. Had there been here a few words of proper caution as to the spirit and style necessary in such a periodical, to make it worthy of their patronage, nothing could have been said against the recommendation.

The fourth division we copy entire. It speaks for itself. Every friend of the blacks ought to give them the same advice, and ought, as far as possible, to help them when they are disposed to follow it. To a great extent, the employments of the free people of color, when they are not employed as domestic servants, are directly degrading and demoralizing, because directly at war with habits of steady and methodical industry. The man who plies at stated hours his daily task, and who by extra exertion can earn extra wages, has many strong inducements to diligence and thrift; but those men of whatever complexion, who are constrained to stand at the corners of the streets waiting for some little job, are almost necessarily indolent and shiftless. Colored mechanics, if our limited opportunities for observation have not deceived us, are quite the most intelligent, orderly and respected class of colored people.

Whenever you can, put your children to trades. A good trade is better than a fortune, because when once obtained, it cannot be taken away. I know the difficulties under which you labor, in regard to this matter. I know how unwilling master mechanics are to receive your children, and the strength of that vulgar prejudice which reigns in the breasts of the working classes. But by perseverance in your applications, you may often succeed in procuring valuable situations for your children. As strong as prejudice is in the human breast, there is another feeling yet stronger—and that is, selfishness. Place two mechanics by the side of each other—one colored, and the other white; he who works the cheapest and best, will get the most custom. In making a bargain, the color of a man will never be consulted. Now there can be no reason why your sons should fail to make as ingenious and industrious mechanics, as any white apprentices; and when they once get trades, they will be able to accumulate money; money begets influence, and influence respectability. Influence, wealth and character will certainly destroy those prejudices which now separate you from society.

Mr. Garrison speaks next of education. Here too, some things are said, which we should rejoice to impress on the mind of every colored freeman, yes, and of every slave, in the land.

Get as much education as possible for yourselves and your offspring. Toil long and hard for it, as for a pearl of great price. An ignorant people can never occupy any other than a degraded station in society: they can never be truly free, until they are intelligent. It is an old maxim that knowledge is power; and not only is it power, but rank, wealth, dignity and protection. That capital

brings the highest interest to a city, state or nation, (as the case may be,) which is invested in schools, academies and colleges. The greatest gift which a parent can bestow upon a child, is the knowledge of the alphabet. He who can read, may feel that he is elevated above all the kingly blockheads in the world. If I had children, sooner than they should grow up in ignorance, I would feed upon bread and water, and repose upon the cold earth: I would sell my teeth, or extract the blood from my veins.

The sixth particular of advice, if it be not somewhat too far in advance of the present attainments and wants of the great body of those to whom it was addressed, is quite unexceptionable.

As it is by association that the condition of man is made better, and bodies of men rise up simultaneously from a state of degradation, I recommend to you the formation of societies for moral improvement. The whites have their Reading Societies, their Debating Societies, their Literary Associations and Lyceums. What is the consequence? These are bursting open the arcana of knowledge, and distributing the hidden treasures of ages among the working classes. Every member goes to give what information he has got and returns with an accumulation of intelligence. Mind answers to mind—heart to heart—hand to hand. A common sympathy is felt in each other's condition—an enduring chain of friendship is formed, which time cannot rust. Be not content with one society in a place—multiply and diversify your associations. Let the women have theirs—*no cause can get along without the powerful aid of woman's influence.* Begin at once to combine together. If you cannot get but two or three with whom to commence, no matter: begin—persevere—be active, and you will grow to great bodies. pp. 13. 14.

The three remaining divisions we omit to notice here; because we cannot reckon them, on the whole, among the sound and judicious parts of the discourse.

We proceed now to give some specimens of what we consider ill-judged. Many we know, would give these things a harsh name, and would not hesitate to describe them as calumnious and malicious; but we make many allowances for the youth and temperament of the writer, and for the many things which his previous indiscretions have encountered, tending to rouse his ardor into recklessness.

The first passage which we have marked as an example of the injudicious, is the following, which occurs under the first head of the discourse.

For my own part, when I reflect upon the peculiarities of your situation; what indignities have been heaped upon your heads; in what utter dislike you are generally held even by those who profess to be the ministers and disciples of Christ—and how difficult has been your chance to arrive at respectability and affluence, I marvel greatly, not that you are no more enlightened and virtuous, but that you are not like wild beasts of the forests. p. 6.

Is it judicious, in speaking to black men for their advantage and improvement, is it wise, thus to irritate and strengthen every prejudice, every unkind, angry feeling in their bosoms, against the great body of the community? Admitting all the assertions and

innuendos of this passage to be strictly true, will it do any good to these people to rouse their jealousy and discontent and hate, by telling them that the indignities and injuries under which they suffer, are enough to make them as ferocious and furious as the "wild beasts of the forest?" Admitting that prejudice, wicked and inexcusable prejudice, is all that keeps the black population of this country, and the white, from being at this hour "like kindred drops that mingle into one;" are such prejudices to be overcome by irritation? Or must time and oblivion have something to do in working out the remedy? Will such appeals make the black people love their white brethren any better than they now do? Will they constrain the whites to love the blacks more disinterestedly and fervently?

But in strictness of speech, the passage in question does not contain the simple and accurate truth. It is true indeed, that "even those who profess to be the ministers and disciples of Christ," are "generally" so influenced by prejudice or something else, that hardly an individual can be found among them, who would be perfectly willing to see his sister or daughter wedded to a black man, though that black man were as noble as Othello; or to whom it would not occasion something like grief to see his brother or his son taking a wife from among the daughters of Cush. It is true too, that many have a taste about such things which leads them to select their particular and intimate associates from the white rather than from the black. It is true furthermore, that many persons professing religion, and perhaps some ministers, indulge their feelings on this subject to an unreasonable extent, even to such an extent as to infringe upon the rights of their fellow men. Yet it is not true that the ministers and professors of evangelical religion in this country generally treat the people of color with "utter dislike." The schools for colored children, erected and sustained by the liberality of such persons in every city from Philadelphia to Salem; the sabbath schools in which black pupils are gratuitously instructed by white teachers; the houses of worship built or purchased for the use of the colored people by the contributions of the churches; the charities that reach many a wretched African in cold and hunger, in sickness and old age; all testify that those who "profess to be the ministers and disciples of Christ," do regard the people of color with something like benevolence and kindness.

We notice next a passage under the second division. The speaker is recommending that the fourth of July be observed as a day fasting and prayer on account of the existence of slavery; and referring to the condition and treatment of the slaves, he says there are,

"Two millions, whose carcasses are thrown to the fowls of heaven; whose blood drenches the ground which they till; whose sighs freight every wind; who are lacerated with whips; who are branded with red-hot irons; who are torn asunder, and sold like cattle; who are scantily fed with the coarsest food; whose nakedness is but half concealed by rags; the eyes of whose souls are put out, and from whom is hid the glorious gospel of the blessed God." p. 9.

Is all this the naked verity? Or does the orator, "in the tempest and whirlwind of his passion," forget the "temperance that should give it smoothness?" What does he say? "Two millions whose carcasses are thrown to the fowls of heaven!" Is this true? Does the orator himself believe, that a dead slave is never buried, but is invariably thrown out into the fields for the crows to feed upon? Two millions who are lacerated with whips, and branded with red hot irons! We know that cruel punishments are often inflicted on slaves for slight offences by passionate and irresponsible masters; but we have yet to learn, and we apprehend our author will find it difficult to prove, that one slave out of ten in this country, bears upon him the impression of the red hot branding iron. Two millions of slaves from whom is hid the glorious gospel of the blessed God! But are not myriads of them numbered among the four hundred and seventy thousand Methodist church members? And are not thousands besides, to be found among the communicants in the Baptist, Presbyterian, and Episcopal churches of the south? Such overwrought descriptions of slavery are any thing but judicious. The naked truth about slavery is bad enough; and where the truth is covered with such rhetoric as this, the mind naturally seeks relief in recollecting that a certain figure of speech which the gods call *hyperbole*, is sometimes known among men by a very different name, inasmuch as it is simply putting in the place of truth, that which is not true.

We have marked another specimen. The orator, under the head of education, discusses the proposed establishment of a college on an extensive scale, for the liberal education of colored youth. One of the arguments for such an establishment, he thus expresses.

After the first four years, there will annually be graduated a band of educated men, who will be prepared to measure quills with the mightiest writers in the land, and to vindicate your rights in a manner which no white man is able to do. It is exhilarating to imagine the amount of moral influence which they will accumulate and disburse. Is it a small matter to send out a company of intellectual giants every year, to give battle to oppression? Recollect that as they rise in public estimation, so will your whole body.

Certainly then, this African College will do what no other college ever has done, or ever will do. What college, university, gymnasium, or seminary, this side of Utopia, graduates "annually," "a band of men," "prepared to measure quills"—that is, as

we understand it, prepared to enter successfully into competition—"with the mightiest writers of the land?" What institution is it, which, even in these days of literary charlatanry, professes or promises "to send out every year a company of intellectual giants?" Where is the triennial catalogue, on which each class of graduates can show its Webster or Wirt, its Grimké or Everett, its Beecher or Beman, its Alexander or Channing, its Percival or Hillhouse? Yet if we can understand plain English, our orator affirms that every class which is graduated from the African College, shall include not one such individual merely, but a company of intellectual giants, equipped with strength and skill to grapple with the mightiest giants which in these days are in the land. And this story is told to the people of color, as a plain matter of fact! What sort of effect is it likely to produce on their minds? Will it have any tendency to make them industrious, prudent, economical? Will it inspire them with any thing better than a vanity offensive to others, and distressing to themselves, and a bewildering, enervating expectation of speedy exaltation without effort? Yet how is the orator carried away with the picture of his own imagination. How does he kindle the minds of his hearers with these delusive hopes. "My heart," says he, "enlarges in contemplating this subject. I lose sight of your present situation, and look at it only in futurity. I imagine myself surrounded by educated men of color, the Websters, and Clays, and Hamiltons, and Dwights, and Edwardses of the day. I listen to their voices as judges, and representatives, and rulers of the people—the whole people." Is this a judicious way of talking to the free people of color?

Let it not be said that we are against affording the means of education, or of liberal education, to the children of Africa in this country. We argued in favor of a seminary in which young men of color might obtain a complete education, without being put under any pledges as to their subsequent course; we argued for such a seminary, both in public and private, long before Mr. Garrison was an enemy—nay, before he was a friend—of the American Colonization Society. We will argue for such an institution again, and we will contribute of our slender ability to its support, whenever it shall be proposed in a form which will give us reason to believe that the control of it shall be entrusted with discreet men, and that the course of instruction shall not be calculated to exasperate the pupils and their colored brethren against the institutions and the population of the country, and to fill them with the spirit of wrath and insurrection.

The seventh head of advice is in these words, "SUPPORT EACH OTHER;" which the author explains as follows.

When I say, **SUPPORT EACH OTHER**—I mean, sell to each other, and buy of each other, in preference to the whites. This is a duty : the whites do not trade with you,—why should you give them your patronage ? If one of your number should open a little shop, do not pass by it to give your money to a white shop-keeper. If any has a trade, employ him as often as possible. If any is a good teacher, send your children to him, and be proud that he is one of your color. It seems to me that if you would strictly pursue this course of conduct, your extreme poverty would vanish. p. 14.

How does this compare with what was said with so much good common sense on a previous page ? “ Place two mechanics by the side of each other—one colored, and the other white : he who works the cheapest and best, will get the most custom. In making a bargain, the color of a man will not be consulted.” This is true beyond controversy. In making a bargain, the color of a man will never be consulted ; except in the case where a fool and his money are soon parted. If a colored man opens a shop and sells dry goods, or hardware, or books, or any other commodities, cheaper than a white man in the next street or at the next door, purchasers will easily find it out, and the black man will do much more business than his white neighbor. Why then advise the negro to consult the color of a man in making a bargain. Why not advise him rather to be sure that he lays out his money where he can get the best pennyworth ? Why endeavor to make the separation between the colored population and the white, wider and deeper by odious commercial restrictions ? Is such a tariff a judicious form and application of what politicians call the American System ? Especially, is it judicious, in view of the notorious fact that the cruellest oppressors and worst corrupters of the free colored people, are often, not to say ordinarily, found among those of their own brethren who have the advantage and superiority of a little capital ?

Our author's eighth particular instruction to his colored friends, is this,—“ Maintain your rights, in all cases, and at whatever expense.” He describes in strong language all the legal disabilities under which they suffer in various parts of the country. He assures them that there is a remedy for all this injustice. “ The constitution of the United States,” he says, “ knows nothing of white or black men ; it makes no invidious distinction with regard to the color or condition of free inhabitants ; it is broad enough to cover your persons ; it has power enough to vindicate your rights.” On this ground he exhorts and argues thus :

I say then—and I appeal with confidence to the great body of lawyers—that those State Laws which disfranchise and degrade you, are unconstitutional. I say that if they fall upon the Constitution, they will be dashed in pieces. I say that it is your duty to carry this question up to the Supreme Court of the United States, and have it settled forever. You have every thing to gain, and nothing to lose, by the trial. I say then, that having the means of protection in your

hands, it is your interest, as well as your duty, to put them forth. Once get yourselves acknowledged by that august tribunal, as citizens of the United States, and you may walk abroad in majesty and strength, free as the air of heaven, sacred as the persons of kings. Cases are constantly occurring in some of the States, which may be carried up at any moment for a final decision: no time should be lost. p. 16.

We have no doubt that the constitution of the United States, fairly construed, does afford a remedy for some of the grievances under which the free people of color labor. It is out of our line to debate questions of constitutional law; but we have thought that such laws as those which drove the people of color from Ohio into Canada, and which arrest the colored citizen of New-York and imprison him for the crime of his complexion, when he passes into certain slave-holding states, are repugnant to the spirit, and will by and by be declared contrary to the letter, of the federal constitution. Yet, that the constitution contains a remedy for all the laws which disfranchise and degrade the black man, we do not believe. What can be plainer, than that neither the absurd law of Massachusetts which prohibits marriage between persons of different colors, nor the provision in the constitution in Connecticut which confines the right of suffrage to white citizens, nor the police regulations, of many states, which make it necessary for every free black to carry with him wherever he goes, the documentary evidence of his freedom, can be set aside as unconstitutional, in any court whatever. We cannot but regard it as eminently injudicious to attempt to waken in the minds of colored people, hopes so extravagant and vain.

But here is another method by which they are advised to maintain their rights.

Wherever you are allowed to vote, see that your names are put on the list of voters, and go to the polls. If you are not strong enough to choose a man of your own color, give your votes to those who are friendly to your cause; but if possible, elect intelligent and respectable colored men. I do not despair of seeing the time when our State and National Assemblies shall contain a fair proportion of colored representatives,—especially if the proposed College at New Haven goes into successful operation. p. 16.

Again we ask, is this judicious? Is this the way to overcome prejudice, and to make both white and black forget all invidious distinctions founded on color? Or is it the way to array the parties against each other in fierce and desperate hostility?

The orator recommends another measure to his hearers. He urges them to petition the legislatures for redress of grievances. And he teaches them respect for the magistrates and rulers of the land, after this fashion.

Perhaps no body of men need watching more carefully than the representatives of the people. Those who are not aristocrats in principle; are bunglers in

legislation—making all due allowance for honest and intelligent men ; and they are constantly infringing upon individual or corporate rights, or running their heads against the Constitution. Petitions and remonstrances are the remedies for these evils, if applied with promptness and decision. Send your complaints, then, (if you have any,) to the Legislature ; and if your prayer be refused seven times, send seventy times seven. Weary, if you cannot persuade them to grant you redress. pp. 16. 17.

The degradation of the free people of color in the free states, is not owing to the laws. The grievances under which they suffer, are such as no legislative enactments can remedy. The feeling that they are an inferior class in society is found every where, and is found operating no where more powerfully than in their own bosoms. Now the fault which we find with Mr. Garrison's advice thus far, is, that much of it, instead of soothing and subduing these feelings, tends rather to irritate and exasperate. He forgets that prejudices cannot be beaten down by violence, but will rather gather strength from every assault. He forgets that the way for an individual black to become the object of respect and affection, and to overcome the feelings which associate him with a degraded and servile condition, is not to insist on his rights, and to thrust himself without invitation or introduction into the highest classes of society, but by honest and modest usefulness in the sphere in which Providence has placed him, to show himself a man, and thus to purchase to himself a good degree. The colored man who undertakes to quarrel with the unphilosophical prejudices of society, and who complains that he is dishonored and abused because he does not eat at the same table, and visit in the same company, or sit at church in the same pew, with his employer, will find society very stubborn towards him on these points, and need not wonder if he discovers something like a combination to make the negro know his place. But on the other hand, if any man of color, instead of complaining as if the rights of human nature were violated in his person, because he is not in the place of Daniel Webster, sets himself to make the best use of the advantages which he has, and if he fears God and keeps his commandments, and if he is diligent in the labors of his humble calling, sober and steady in his habits, and unassuming towards those whom custom or the constitution of society regards as his superiors ; he will find ere he is aware of it, that he is happy not only in his own contentedness and quietness of spirit, but happy in the respect and confidence of others ; and while the forward, who claimed as his right, the uppermost rooms at the feast, is ejected with contempt, the unobtrusive hears many a kind voice above him saying, Friend, come up hither. As it is with individuals, so is it with the colored people taken in the mass. They must vanquish prejudice, not by contention, but by their

merits. In the nature of things, the change, whenever wrought, must be effected, not by the law of wrath, but by the law of love.

The concluding part of the discourse before us, is an attack on the Colonization Society. And here we find some things which we are constrained to pronounce unfair and deceptive. We begin with the following.

The supporters of the African scheme, do not hesitate to avow, that the whole colored population must be removed to Liberia. But how do they expect to accomplish this design? By putting on knapsacks and pointing bayonets at your breasts? No—but by adopting another plan which is about as cruel and effectual. By removing some of your number every year, they persuade the people that your entire removal will not be difficult. The people, cherishing this opinion, yet perceiving how reluctantly you go, resolve to starve you out. They are determined to give you as little instruction and employment as possible, in order to render your situation so uncomfortable as to compel you to remove. As long, therefore, as a considerable portion of your number consent to be removed, no matter where, the same disastrous effects will follow. Those who remain (of course, the great body,) will obtain little or no employment, and receive little or no education; consequently they will always be miserable and degraded. p. 17.

Now we affirm that it is unfair and deceptive, to say that “*the supporters of the African scheme do not hesitate to avow that the whole colored population must be removed to Africa.*” Every man who reads the tenth part of what is published about colonization, knows that on this particular subject there is much diversity of opinion among the members and supporters of the society. Some there are, indeed, who avow that the whole colored population must be removed. Others believe that the result of colonizing Africa, will be the gradual, voluntary, and cheerful removal of the colored population, till ultimately, at some distant period, the last traces of it shall have disappeared. Others believe that colonization will draw off from the southern states, a part of the increase of the blacks, and will give the white portion an opportunity to keep up with the black, and to gain upon it, while the process of amalgamation which is already going on so rapidly, advances to its completion. Others believe that though emigration should be ever so rapid, a certain portion of the southern country will inevitably be occupied sometime hence by a colored population alone. And yet persons holding all these different opinions respecting the ultimate destiny of the colored people, may unite in sustaining and advancing the colonization of Africa—some because the success of this work will raise the negro character every where from its degradation; some because the colony will be instrumental in illuminating the African continent; some because the prosecution of the scheme brings out, in the slave states, a party known as desiring, and ready to promote the abolition of slavery; some because the establishment of a free, industrious, and enterprising nation in Africa will infallibly, by the power of commercial competition, break down the

unprofitable and spendthrift system of slavery wherever it exists ; and some perhaps for all these reasons and many others united.

But is there any more truth or justice in the other part of this statement ? Can the author himself, upon serious thought, believe it to be true that in consequence of the efforts of the colonization society, there is any thing like a combination among the people of Philadelphia and New-York, and in the cities of New-England, "to starve out" the people of color, and "to make their situation so uncomfortable as to compel them to remove" ? Or, to put the question in another form : Is it a matter of fact that the colored people, from Philadelphia northward, are treated with less kindness now than they were fifteen years ago ? Are they starved out now more than they were then ? Is their condition now in any respect less tolerable or comfortable than it was then ? Let any candid observer, let the people of color themselves, give the answer.

No ; one of the most obvious and immediate tendencies of the colonization of Africa, is to elevate the free people of color here, not only in their own self-respect, their consciousness of their own capacities and powers, but also, and if possible still more, in the regard and estimation of the community. Not Hayti has done more to make the negro character respected by mankind, and to afford the means of making the negro conscious of his manhood, than Liberia has already accomplished. The name of Lot Cary is worth more than the name of Boyer, or Petion. He was one of nature's noblemen. Yet his nobleness would have remained unknown, his eminent virtues and endowments would have remained in a great measure undeveloped, had he not become a colonist in Liberia. There he found a field for the exhibition of every talent and every virtue. From the pulpit he taught his fellow-adventurers to mingle the fear of God and the love of God with all their enterprises, and to sustain themselves upon the word of God in all their troubles. The necessities of the community and his own quick observation and ready skill, soon made him a physician competent to administer to the diseases of the climate. He shared with Ashmun the perplexities of the council, and side by side they encountered the perils of battle. To his hands his friend, when about to leave the spot of all the earth dearest to the affections of both of them, confidently committed the government of their infant republic. He showed himself equal to every work and every emergency to which Providence called him. And his name now stands among the records of illustrious men self-made,* along with the names of Sherman and Franklin, to awaken aspiration and hope and noble

* See Biography of Self-educated Men. By B. B. Edwards.

effort in many a mind that but for the electric touch of such examples, might have remained through life unconscious of its powers. Such a name, such an example, is a personal treasure to every man of color that hears of it. It has done, and is doing, more to rescue the African character from degradation, than could be done by a thousand volumes of reproaches against prejudice. And as this work proceeds; as Liberia grows up into an intelligent and enterprising nation; as its productions begin to find their way into every market; as its flag begins to display the cross and stripes in the ports of either hemisphere; as its schools, its academies, its benevolent enterprises, begin to be spoken of throughout christendom; every black man will see and feel, that the degrading associations connected with his person, are beginning to vanish.

Mr. Garrison introduces his next paragraph by saying that "colonizationists"—for by that long word does he designate the friends of the African colony—"generally agree in publishing the misstatement that [the people of color] are strangers and foreigners." He adds, "Surely they know better." It might be retorted upon the orator, surely he knows better than to believe his own representation. Surely he knows that on this subject the friends of colonization generally have no peculiar opinion. Every body is aware that the people of color are a distinct and separate body; that they form a class clearly marked out and divided from the rest of the community; that the laws of almost every state treat them in many respects as if they were aliens; and that in the present state of society, and with the associations that now cling to the features and complexion of the African, though they may have a residence here, and many rights, and though the laws may protect their persons and their privileges, they do not constitute an integral part of the community. This nobody denies, and yet this is the only sense in which the friends of colonization generally, have ever asserted the black man to be a foreigner. Their language has been, that the people of color are left to "wander *like* foreigners and outcasts in the land which gave them birth." This is the precise state of things which Mr. Garrison thinks to remedy in one way, and the Colonization Society in another.

The next point of attack is stated in these words. "Colonizationists generally agree in asserting that the people of color cannot be elevated in this country, nor be admitted to equal privileges with the whites." Now we affirm that, though many assertions like this have been made by advocates of the cause in loose and unguarded terms, yet if we interpret Mr. G.'s language strictly, it is not true that "colonizationists generally agree" in any such thing. They do indeed generally affirm that the people of color suffer here under many disadvantages; and that in the present state of

society it cannot be otherwise. As to what may be, precisely, respecting the standing of colored people here, a hundred, or fifty years hence, they are not generally agreed in asserting any thing. This however, we presume not many among them will deny. Wherever two distinct races of people have lived intermingled on the same soil, their relative situation has always been productive of great evils to both parties, till all distinction of language and lineage has been lost in the entire amalgamation of the races. But the distinction which separates an African from the man of European descent, is not, like that which long separated the Saxon from the aboriginal population of Britain, a distinction of language and of manners merely; it is a physical distinction, marking out the African from generation to generation, as belonging to a peculiar variety of the human species. The Irish peasantry who come over to this country are, in the first generation, not less degraded certainly, or better esteemed, than the free blacks; but their children are less Irish than themselves, and in the third generation they are lost in the mass of American population. Not so with the African; all the distinctions which separate him from the people, mark his children after him. We do not mean, however, that the condition of the people of color is incapable of any improvement. They *can* "be elevated in this country;" they *can* "be admitted to equal privileges with the whites," and they ought to be—the laws ought to recognize no difference of color; but whether, while the two races remain separate, the time will come when neither prejudice, nor any association of ideas, nor any sense other than sight shall recognize a difference between the white man and the black, and whether something like the present state of things will not be for ages to come a disadvantage to the African, we are willing to let every man consider and judge for himself.

The next position shall be exhibited at large, in the author's own language.

Colonizationists too generally agree in discouraging your instruction and elevation at home. They pretend that ignorance is bliss; and therefore 'tis folly to be wise. They pretend that knowledge is a dangerous thing in the head of a colored man; they pretend that you have no ambition; they pretend that you have no brains; in fine, they pretend a thousand other absurd things—they are a combination of pretences. What tyranny is this? Shutting up the human intellect—binding with chains the inward man—and perpetuating ignorance. p. 20.

Undeniably the impression does exist to a considerable extent, even among philanthropic minds, that it is unsafe to communicate instruction to slaves and the free people of color at the South. We are perfectly ready to acknowledge, that when we first turned our attention to the subject, we were influenced by the same impression. But for a long time past, we have been satisfied that the dan-

ger to the Southern States, arises not from the intelligence, but from the brutal ignorance of their colored population. And we are happy to have observed that the great body of the friends of colonization, favor the instruction and improvement of the people of color here. We are happy to know that many a friend of colonization at the South is teaching these unfortunate beings, and preparing them for usefulness. We do not say that our author, when he wrote and uttered and published the above statement, knew it to be untrue; but he ought to have made some candid inquiry, and if he had done so, he would have known that such a representation, applied to the great body of intelligent and benevolent men who support the Colonization Society by their benefactions, is very far from the truth. He might have known that generally the very same people who are the steady contributing friends of the Colonization Society, are in deed as well as in word, the patrons of every discreet effort to enlighten and improve the people of color here. They proceed on the belief that the best way to promote the voluntary emigration of the blacks, is to give them knowledge, and to elevate them in the scale of being, and thus to teach them how to calculate for themselves and their posterity.

But "colonizationists," says the orator, "generally agree in apologizing for the crime of slavery." Colonizationists generally, it is true, do not indulge in such reproaches as are sometimes uttered against all who in any way happen to be masters of slaves. Yet Mr. G. himself is not ignorant that the great body of those interested in the Colonization Society, are the enemies of slavery, intent on its peaceful and legal abolition, and are pursuing this enterprise chiefly as an anti-slavery effort. But what is the slavery for which he says they apologize. Notice his language:—

Colonizationists generally agree in apologizing for the crime of slavery. They get behind the contemptible subterfuge, that it was entailed upon the planters. As if the continuance of the horrid system were not criminal! as if the robberies of another generation justified the robberies of the present! as if the slaves had not an inalienable right to freedom! as if slavery were not an individual as well as a national crime! as if tearing asunder families, limb from limb,—branding the flesh with red hot irons,—mangling the body with whips and knives,—feeding it with husks and clothing it with rags,—crushing the intellect and destroying the soul,—as if such inconceivable cruelty were not chargeable to those who inflicted it!

We need not say how deceptive and calumnious is such a representation. Some friends of colonization have sometimes thought that a man is not to blame simply for being, in consequence of his descent, and by the laws of the land, invested with great power over the persons and character of a hundred or five hundred fellow beings. Some have thought, that such a man might even be conscientiously at a loss what to do with that power; whether, on

the one hand, to throw it down altogether, and dissolve the relation of mutual dependence between himself and his servants, or on the other hand, to employ it as well as he can for the protection, government and happiness of the unfortunate beings thus thrown upon him. But what friend of the Colonization Society ever thought of apologizing for the abuse of that power? Who has ever pretended or implied, that such cruelties as the orator here enumerates, are not chargeable to those who inflict them? Let the author furnish from his own energetic vocabulary the epithet which may most properly describe such insinuations.

In all this, the reader must observe, Mr. G. has hardly touched on the tendency and bearing of the scheme itself, but has spoken almost exclusively of the character and motives of its supporters. Why is this? The scheme of planting colonies in Africa, by the voluntary emigration of free people of color from America, is a scheme which may be understood and considered independently of all the views and hopes of its projectors, a scheme as definite and simple as the construction of a railway on a given route from New-York to Philadelphia. The most important questions to be considered, are, What will be the tendencies and results of this project, if it is carried into execution?—and, Is there reason to believe that funds subscribed to this scheme will be faithfully applied? Inquiries into the motives and wishes, the benevolence or selfishness, of all who happen to befriend the enterprise, are of inferior moment. The construction of a railway upon a given route will have its results; and those results will not depend at all on the motives or expectations of individual subscribers to the stock. One man subscribed because it was to bring business to his city, and another because it was to turn the current of trade in the opposite direction. One man subscribed, perhaps, hoping that it would cut up and destroy a beautiful farm, the envied possession of his enemy; another because he had calculated that it would curtail the profits of a great steam-boat proprietor. But the question of the utility of the enterprise, is a question altogether independent of these views. The road will be none the less a public benefit, because certain individuals had in their view, mainly, their own private accommodation, or the indulgence of wicked personal prejudices. So with this definite enterprise. If the man of color who removes to Liberia will find there a home and a rich inheritance of privileges for himself and his children, it is comparatively of little consequence to him what are the motives of those who offer him that home and that inheritance. If flourishing christian colonies of Africans, established on the shores of their own fatherland, will tend necessarily to the elevation of the free blacks here and every where, the motives of those—if any such there are—

who favor the enterprise from selfishness, or from sheer malignity, will not defeat this tendency, which is inseparable from the doing of the thing proposed. The fact—if it be a fact—that sundry persons in a certain part of the country *think* that the colonization of free blacks will increase the value of slaves considered as merchandise, does not prove that such will be the actual result. If it be true that the progress of this work will by and by throw into every market free produce, in such quantities and at such rates as to preclude any competition on the part of slave-holding cultivators; the motives of certain slave-holders who patronize and aid the work in the expectation of perpetuating slavery by these means, cannot affect the real merits of the scheme. Why then, we ask again, why all this effort to prejudice the people of color and others against this enterprise, by impugning the motives of its supporters? Is not this whole method of proceeding unfair and deceptive? Does it not seem especially unfair, when it is considered that the author himself is constrained to acknowledge “the benevolent and disinterested intentions of many individuals” enlisted in this cause.

But perhaps this attack on colonizationists is only preliminary to an investigation of the intrinsic merits of their enterprise. Let us see.

As to the effect of colonization upon slavery, it is rather favorable than injurious to the system. Now and then, indeed, there is a great flourish of trumpets, and glowing accounts of the willingness of planters to emancipate their slaves on condition of their transportation to Africa. Now and then a slave is actually manumitted and removed, and the incident is dwelt upon for months. Why, my friends, hundreds of worn-out slaves are annually turned off to die, like old horses. No doubt their masters will thank the Colonization Society, or any one else, to send them out of the country; especially as they will obtain much glorification in the newspapers for their *disinterested* sacrifices. Let no man be deceived by these manœuvres.

What have we here? First, the assertion that this work of colonization is rather favorable than injurious to slavery. Next, instead of proof, or any examination of the results to which this enterprise of planting colonies in Africa will naturally tend, we have such a representation of certain notorious facts, as we will not undertake to characterize. What are the facts to which the author sneeringly alludes when he speaks of the “flourish of trumpets,” etc.? His own language implies the notoriety of the particulars. They have been published from time to time in the African Repository, a work surely not out of the reach of a man devoted to the interests of the people of color. The following recapitulation is from the Appendix to the fifteenth Annual Report of the Society, lately published.

A lady near Charlestown, Va. liberated all her slaves, ten in number, to be sent to Liberia, and moreover purchased two whose families were among her slaves. For the one she gave \$450, and for the other \$350.

The late Wm. H. Fitzhugh bequeathed their freedom to all his slaves, after a certain fixed period, and ordered that their expenses should be paid to whatsoever place they should think proper to go. And, "as an encouragement to them to emigrate to the American Colony on the coast of Africa, where," adds the will, "I believe their happiness will be most permanently secured, I desire not only that the expenses of their emigration be paid, but that the sum of fifty dollars shall be paid to each one on his or her arrival in Africa."

Col. Smith, an old revolutionary officer, of Sussex co. Va. ordered in his will, that all his slaves, seventy or eighty in number, should be emancipated, and bequeathed upwards of \$5000 to defray the expense of transporting them to Liberia.

Patsey Morris, of Louisa co. Va. directed by will, that all her slaves, sixteen in number, should be emancipated, and left \$500 to fit them out, and defray the expenses of their passage.

The schooner *Randolph*, which sailed from Georgetown, S. C. had on board 26 slaves liberated by a benevolent individual near Cheraw.

Of 105 emigrants who sailed in the brig *Doris* from Baltimore and Norfolk, 62 were emancipated on condition of their being conveyed to Liberia.

Herbert B. Elder, of Petersburg, Va. bequeathed their freedom to all his slaves, twenty in number, with directions that they should be conveyed to Liberia by the first opportunity.

A gentleman (the late Dr. Bradley) in Georgia, has recently left 49 slaves free, on condition of their removal to Liberia.

In this work, the Society of Friends, as in many other cases, have nobly distinguished themselves. They have, in North Carolina, liberated no less than 652 slaves, whom they had under their care, besides, as says my authority, an unknown number of children, husbands and wives, that were connected with them. In the performance of these acts of benevolence, they expended \$12,769. They had remaining under their care, in Dec. 1830, 402 slaves, for whom the same arrangements were to be made.

In addition to these instances, several others might be added, particularly that of Richard Bibb, Esq. of Kentucky, who proposes to send sixty slaves to Liberia—two gentlemen in Missouri, who desire to send eleven slaves—a lady in Kentucky offers 40—the Rev. John C. Burress, of Alabama, who intends preparing all his slaves for colonization—the Rev. William L. Breckenridge, of Kentucky, manumitted 11 slaves, which sailed a few weeks ago from New-Orleans—the Rev. Wm. Jones, and Dr. Stephen Jones, of Kentucky, have also tendered to the Society all their slaves, amounting to 38 in number—and besides these, the Society has received information that many others are looking to Liberia as the ultimate asylum of those slaves whose interests are dear to them, and for whose benefit they are willing to make almost any pecuniary sacrifice.

Now what shall be said of the man who has the hardihood to represent such facts in such a manner? What shall be said of the man who, in view of all these facts circumstantially detailed to the public, as he himself implies, can say that a slave is manumitted and removed only now and then? How much credit is due to that man's assertion that "hundreds of worn-out slaves are annually turned off to die, like old horses"? And what terms will properly define and describe the innuendo, that all the emancipated slaves sent to Liberia are worn-out slaves turned off by their masters "like old horses"—turned off as no humane man would turn off the dumb beast that had served him—to die.

In conclusion, he borrows language uttered by Brougham respecting the abolition of slavery in the British colonies, and applies it to the state of affairs in this country, thus:

I trust that at length the time is come, when the people of the free States will no longer bear to be told that slave-owners are the best lawgivers on slavery. *Tell me not of rights*—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same, that rejects it. In vain you tell me of the laws that sanction such a claim! There is a law above all the enactments of human codes. * * * In vain you appeal to treaties, to covenants between nations. The covenants of the Almighty, whether the old or the new, denounce such unholy pretensions. To those laws did they of old refer, who maintained the African slave-trade; such treaties did they cite. Yet, in despite of law and of treaties, that infernal traffic is now destroyed, and its votaries put to death like other pirates. How came this change to pass? Not assuredly by Congress leading the way; but the country at length awoke; the indignation of the people was kindled; it descended in thunder, and smote the traffic, and scattered its guilty profits to the winds. Now, then, let the planters beware—let their assemblies beware—let the government beware!—the same country is once more awake,—awake to the condition of African slavery; the same indignation kindles in the bosom of the same people; the same cloud is gathering that annihilated the slave-trade; and, if it shall descend again, they on whom its crash shall fall, will not be destroyed before I have warned them; but I pray that their destruction may turn away from us the more terrible judgments of God! pp. 23. 24.

Such language is as appropriate and judicious as it is powerful, when we suppose it uttered by Henry Brougham on the floor of Parliament, respecting the subject planters and the dependent colonial assemblies of the West Indies. But what does it mean in the mouth of Mr. Garrison, addressed to a promiscuous meeting of free people of color in the United States? “The time is come,” he says, “when the people of the free states will no longer bear to be told that slave-owners are the best lawgivers on slavery.” What does this mean? Who believes that slave-owners are the best lawgivers on slavery? When have the people of the free states ever submitted their minds to such a dogma? But are not slave-owners the *only* lawgivers on this subject? Who else can legislate on this subject, unless the Africans themselves give laws with the torch and the battle-ax? What if the property of the master in the persons of his slaves is a nullity;—who is to pluck that property from his grasp? What if the laws which sanction his claim are all reversed by an appeal to that higher law “written by the finger of God on the heart of man;”—who is to execute that decree of reversal? What if “the covenants of the Almighty” denounce the constitution of the United States for compromising the subject of slavery;—who is to pronounce the dissolution of that august compact, and to declare all the people absolved from their allegiance? The slave-trade was abolished by a law which Congress had a right by compact to enact and execute; but what is the gathering and descending cloud, the crash of which is to abolish slavery, and against whose destroying bolts Mr. Garrison warns the

slave-holders, while yet he prays that their destruction may turn away from us the more terrible judgments of God?

All this, be it noticed, is addressed to the people of color ; and addressed to them by a man who has just been telling them (see p. 19,) that they are "entitled in fact to every inch of our southern and much of our western territory, having worn themselves out in its cultivation, and received nothing but wounds and bruises in return." What does all this mean—what is its tendency—why is it said to the people of color, if the author does not design (and we would fain hope he does not) to stimulate their minds into that fever which shall make them frantic with thirst for blood? What would be thought of that man, who on board a ship freighted with some rich cargo from the Indies, should address the sailors with thrilling and exasperating exhibitions of their wrongs, and should tell them—You are in fact entitled to this cargo, you have encountered peril and death for it while the supposed proprietor has been at ease in his bed, you wear yourselves out in bringing it from the ends of the world, and you get nothing but a coarse and scanty living, and abundance of blows, in return. And while our author pursues such a course as this pamphlet exhibits, kindling the minds of these people with irritation and flattery, with the lust of possession and the desire of recompense for wrong, with the memory of old grievances and the hope of speedy triumph ; how can he reasonably complain if he finds himself feared and hated, not merely as one who is exposing error and crime, and laboring to effect by lawful and peaceful means a moral revolution,—but rather as a wilful incendiary who would smile to see conflagration, rapine, and extermination, sweeping with tornado fury over half the land. We say not that he is such an one, but we say he ought not to think it strange that he is so regarded.

One serious thought, with which the perusal of this pamphlet has impressed us, we would distinctly urge on every reader. The sober and intelligent friends of the people of color ought to see under what influence these unfortunate fellow men are falling, and ought to be awake and active to reach their minds, if possible, with milder, purer, holier influences. And especially the sober and intelligent portion of the colored people ought to be awake to save their brethren from infatuation. The improvement of the people of color generally must advance with greater rapidity, must be more systematically and steadily pursued in the spirit of christian kindness and discretion ; or as they acquire intelligence in other ways, their common mind will grow up in the habit of exasperation and hatred against those who ought to be their patrons and friends.

The means of improving the character and promoting the happiness of the free people of color, are few and simple, and yet may be applied, as we conceive, with great effect. 1. To form them to habits of regular industry and thrift, let them be taught trades. This alone would remedy many of the evils in their condition. He who brings up a colored man as a domestic servant, when he might have made him a shoemaker, a carpenter, or a printer, commits a practical error of no slight consequence. 2. Give the young all the education which they need to place them on a level with the more intelligent white mechanics—a class of citizens, by the way, far surpassing in intelligence any class not professionally literary. 3. Religious instruction in churches and sabbath schools, is of obvious and indispensable importance. 4. Teach them habits of doing good to one another, and to any that are more wretched than themselves. Why should they not be roused to benevolent enterprise in behalf of the African continent? 5. Let no pains be spared to give them a taste for reading. A series of books not unlike Hannah More's cheap Repository, adapted to their wants, a magazine or weekly paper full of information designed expressly for them, might be eminently useful.

ART. VIII.—THE PERPETUITY OF THE LAW OF THE SABBATH,
OR THE GENERAL SABBATH UNION DEFENDED.

The fourth commandment of the decalogue, *Remember the sabbath day to keep it holy*, is not the language of appointment or institution; but recognizes an *existing* obligation to keep the sabbath holy. It supposes the previous separation of the day to sacred purposes, and enjoins the due observance of it, as *having been* so separated. The sabbath, in fact, was made not for the Jews, nor for any age or nation, but for *man*, with whose existence it wants but a day of being coeval. Man was made on the sixth day; on the seventh, God having finished the heavens and the earth and all the host of them, *rested* from his glorious work, and therefore *blessed the seventh day and sanctified it*. We here find the period of the institution of the sabbath, and *the law*, which made its observance a part of the duty of man. God's blessing and hallowing the seventh day, was not his imparting any essential sanctity or blessing to the day itself, as if a portion of time were a conscious intelligence, but was his appointing it to be a day of peculiar utility to mankind, and so to be observed by them in a sacred manner. The day was sanctified and blessed, not on its own account but man's, for whose sake all days and the creation itself were subordinately designed: and God's *resting* on that

day did not import that the work of creation, however vast, had wearied the Almighty, but that having accomplished it, his mind reposed in what he had done with entire satisfaction, as a worthy though inadequate exhibition of his infinite perfection; the record of which fact, in the volume he has given us as our rule of practice, is at once a most powerful enforcement of the duty of keeping the sabbath, and a most illustrious example of the manner in which that duty should be performed.

II. What practical regard the sabbath received from mankind before the giving of the law of Moses, the brief history of those times does not inform us; but that it had been observed by the holy men of that period, may be gathered from several intimations; and that its observance was obligatory when the law *was* given, is clearly evident, as we have remarked already, from the *language* of the precept concerning it; which would not have commanded the Israelites to *remember* to keep the sabbath holy, if a sabbath had not until that moment been appointed.

III. And now, since the sabbath was no peculiarity of the Jews' religion, but was made for man almost as soon as man himself was made, why should it be supposed that *with the abolition of Judaism, the world was deprived of the earliest expression of its Maker's provident love*? The passing away of the ritual of Moses, no more involved of necessity the abrogation of the sabbath, than the abrogation of marriage, or of prayer, or of any other holy service, not belonging peculiarly to that symbolical institute. If the new dispensation *does not unequivocally disown a sabbath*, the world has no more cause to think this divine ordinance disannulled, than that God has disannulled his covenant respecting the day and the night, or the seasons of the year.

IV. The importance of keeping the sabbath, *not as pertaining to Judaism, but to essential and indispensable holiness*, is manifest from the Jewish scriptures themselves. The fact that we find a precept enjoining the observance of the sabbath, *among the ten commandments*, those unchangeable laws of the moral kingdom, which though registered in the Mosaic code, were written on the heart of man when he was created, and were gloriously distinguished from the carnal ordinances designed for the Jews only, by being proclaimed out of the midst of fire, with God's own voice, and written on tables of stone with God's own finger, seems to intimate the keeping of the sabbath to be no part of a mere ceremonial service, which after a while was to cease and pass away, but a branch of that substantial holiness, the necessity for which remains the same through all the changes and circumstances of man's condition. This accords with the voice of the prophets, who while they speak of mere ceremonial observances as being in them-

selves of no use, and as proving a snare if confided in, as was too commonly done, insist largely upon the keeping of the sabbath, *as arbitrating the character and destiny of man*. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." When or where has God so spoken in regard to any merely ceremonial service? The due observance of the sabbath, here has promise of the divine complacency in its highest degrees, and it is clearly implied, that this complacency will be withheld from the violators of the sabbath. Behold the grand importance of this appointment, and how they reproach it; who by making it vanish away with the ritual of Moses, place it on a level with that shadowy institute.

V. Nor do the scriptures of the old testament merely distinguish and set apart the sabbath, in this manner, from the peculiarities of the system of Moses; they also decisively witness to *its outliving that system, and passing after its dissolution into the last and more glorious dispensation of the gospel*. After God had said by the prophet Isaiah, lvi. 1. "My salvation is near to come, and my righteousness to be revealed," (as it was under the gospel,) he added, "blessed is the man that keepeth the sabbath from polluting it; and keepeth his hand from doing any evil." Why is the observance of the sabbath commanded in this connection, but to intimate its congeniality with the simple spirit of the evangelical economy? In the next verses, a place in God's house, and a name better than of sons and daughters, are promised to persons, who by the Jewish ritual were excluded from the congregation of the Lord,—a time of course is referred to, when that ritual would be superseded by the new dispensation; but the utmost stress is laid upon the observance of the sabbath, as *at that time* indispensable. For the persons spoken of were to be blessed as above mentioned, only *as keeping God's sabbaths, and choosing the things that please him*. The prophet proceeds in the following verses, to extend the fulness of the divine favor to "the sons of the stranger," the Gentiles indiscriminately, of whom it is written, "even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." Yet was it as "keeping the sabbath from polluting it," that this mercy was to be shewn to the Gentiles. The sabbath therefore is plainly declared in the old tes-

tament, to be a perpetual ordinance, the observance of which would be required under the most solemn sanctions, of those who should live in the times of the gospel.

VI. It was agreeable to THE REASON OF THINGS, that such a difference should be made between the law of the sabbath, and the ritual institutions of the Jews. Those institutions being typical, mere shadows of good things to come, became unprofitable and unmeaning, when the antetypes, the good things themselves, appeared. It was expedient that they should come to an end; but not so the sabbath. What called for that appointment at first, calls as urgently still. A sabbath was never more proper in itself, and surely never more needed than now. Has it ceased to be desirable or right, that mankind should rest from labor, one day out of seven, that they may give themselves to holy meditations and services? Why has this observance become improper and unreasonable? And if still reasonable and proper, why should the divine law which first required it, have been annulled by the gospel.

VII. But the plea not of *reasonableness* only, but also of *necessity*, may be urged in favor of the continuance of the sabbath. Such high ground in this argument had perhaps been untenable, *if man had not fallen*. Though a sabbath, even in that case, would have been proper and useful, perhaps it would not have been indispensably necessary to mankind. Possibly they might have kept themselves in the fear and service of God without a sabbath. But could *the fallen race* have dispensed with one? As far back into the past as our knowledge reaches, the sabbath is seen to be the grand instrument of whatever holiness has at any time existed amongst men. Need we say what has been the character of those portions of the human family which have had no sabbaths amongst them? Need we describe the moral state of the heathen nations, and what those nations have always been? What did France become when she abolished the sabbath? What would quickly befall this country, distinguished as it is by intelligence and virtue, if the sabbath should cease from among us? When would this earth become the habitation of righteousness, or be filled with the knowledge of God as the waters cover the seas, if the observance of the sabbath should be henceforth discontinued? To alledge that christianity abrogated the sabbath, is to make christianity inimical to itself; to make it disarm itself of the only means by which it can prevail; to make it an unwise, preposterous, self-ruining system; adverse to the fulfilment of prophecy, an enemy of all righteousness, the corrupter and destroyer of mankind. The direct aim of christianity is the world's complete reformation; its transformation into the likeness of heaven. With such an object in view it were natural to expect that it would remove out of

the way whatever had restricted spiritual privilege, and impeded the universal extension of the true religion ; but that it would repeal the law of the sabbath, or abate in the least, the sanctity and sacredness of that mightiest instrument of moral influence, were no more to be expected than that it would publish an intention of defeating its own purpose, and the highest and all-commanding purpose of providence.

VIII. What then has led some men to think that so strange a thing was done, at the introduction of christianity? There are men of this opinion ; men who cannot deny the utility, nay the *necessity* of a day of rest, when the rites of religion should be solemnized ; but who do deny that the sacred observance of the sabbath is now obligatory upon the world as a matter of divine commandment? What is it that has led them into this, as it seems to us *self-confuting* belief? Self-confuting we cannot but regard it, because if the excellence, the necessity, of the day be granted, it surely is not also true, that God has withdrawn from it the protection of his authority, and invited men to despise it *by revoking that ancient law*, which gave it all its sacredness. What has originated this opinion? Does the gospel say, any where, that the sabbath had come to its end? Did Christ show any disregard to this hallowed institution? He did indeed claim to be Lord of the sabbath, but he exercised his authority over it, not by destroying, but by rescuing it from the abuses of the Pharisees, who seem to have held, that man was rather made for the sabbath, than the sabbath for man. Though Lord of the sabbath, he set us a perfect example of observing it ; he kept it holy himself, according to the commandment, and in all his instructions concerning it, he assumed its sanctity as a thing unquestionable and unnecessary to be proved. Did the apostles of Christ, the anointed ministers of the new dispensation, either by their practice or their teaching, make void the law of God, in regard to the sabbath day? The history of their conduct represents them as always keeping the Jewish sabbath, along with other Jews ; and in all their writings there is not the slightest hint, that to sanctify the sabbath was no longer a part of the religion of man. Paul does indeed censure the Galatians for observing days, and months, and times, and years ; and he also cautions the Colossians against being ensnared by false teachers, who would *judge*, that is, condemn them for not conforming to their own anti-christian principles, in respect of meats and drinks, of holy days, and new moons, and sabbaths ; but he says nothing in these places against the law of the sabbath, but only witnesses against a spirit of self-righteousness, directly the reverse of the whole tendency and design of the gospel. The Pharisees, as appears from our Savior's discourses, held to great abuses of the sab-

bath, of which they made high merit ; these abuses, the Judai-
zers, children of the Pharisees, who would be also called christian
teachers, labored to introduce into the apostolical churches, along
with many other like things, belonging to the same system : and
Paul, jealous for the purity of the gospel, would secure his con-
verts against the designs of these men. But not a sentence has
either he, or any other apostle, written to signify the abrogation of
the fourth commandment of the Decalogue. On the contrary,
by their manner of quoting the Decalogue, which they often do
quote in confirmation of their doctrine, the apostles manifestly in-
culcate the unchangeable obligation of every precept it contains.
For while they refer for such a purpose, to that document, *without
stating an exception*, they clearly admit the authority of one part
of it as much as another, and do in this way, virtually republish the
fourth commandment as a branch of the law of Christ.

IX. But a change has taken place as to the day, and this to
some persons has involved our subject in difficulty. We wish to
bring the sanction of the fourth commandment *in favor of our
sabbath*, although the sabbath which existed when that com-
mandment was given, was the seventh, and ours is the first day of
the week. True ; but that circumstance makes nothing against
us. The sabbath in force when the fourth commandment was
given, was the seventh day, but that commandment did not make
that day the sabbath. The Jews had received another law, ap-
pointing the seventh day as their sabbath, the record of which
occurs in the 16th chapter of Exodus, among directions respect-
ing the gathering of the manna. The fourth commandment given
afterwards, requires the previously designated day to be kept ho-
ly, not by designating the day, but by requiring the sabbath,
whatever that day was or might be, to be so kept. It does de-
termine that the day shall occur as often as once in seven ; but
whether that day is to be the first, or the seventh, or any other
day of the week, it does not determine. If a law had been af-
terwards given to the Jews, changing the day, the fourth com-
mandment would have required the sacred observance of that
day ; provided it was made to occur, one day in seven, the next
day after six working days ; the only legislation we find in this
commandment as to time. If therefore *the change of the day
made under the gospel*, was made by *due authority*, the sanction
of the fourth commandment does at this moment enforce the ob-
servance of the christian sabbath.

X. How then was the change effected ? By the apostles them-
selves, in a manner specially marked with wisdom. They did
not unnecessarily awaken Jewish animosity on the subject, by giv-
ing out a formal precept in respect to the change, but guided by

that Holy Spirit, whose will they executed, they prudently observed themselves, and required their converts to observe, the first day of the week, the day of their Lord's resurrection ; not forbidding at the same time, the observance of the seventh day. That this was the manner of the change, appears clearly from the latter part of the New Testament, which, while it relates instances of their keeping the Jewish Sabbath, informs us that their own religious assemblies, were from the beginning of the new dispensation held on the first day of the week, which, as being the day of Christ's glorious triumph over the powers of darkness, was called *the Lord's day*, the most honorable style which could have been given to it. Nor was the appointment of the apostles unattended by decisive and most signal proofs of the divine approbation. What religious meetings were ever so marked as theirs, by the tokens of the Divine presence ? How could the Jewish converts question that they were obeying the will of God, by yielding themselves to apostolical direction, in this high case, when that direction had so clearly the sanction of heaven ? Thus it was that the transition took place. The seventh day was not legislated upon, but left to the natural course of things, while the high importance attached to the first day, by apostolical practice and command, and the concurrent attestations of the Holy Spirit, secured it paramount and very soon exclusive attention, as the divinely designated sabbath of the christian church. If to any one, this account of the change seems less evincive of that divine authority which we plead for it, than a positive law would have been, directly annulling the former sabbath and substituting the present, such a person perhaps does not duly consider what unnecessary evils might have originated from this peremptory measure, operating upon strong Jewish prejudice already elicited in too many forms against the infant church of Christ. Nor does he bear in mind how inconsistent with God's wonted gentleness and indulgence towards *harmless* prejudice, would have been that abrupt and violent way of proceeding. If, as we have shown, the original law requiring a sabbath to be observed was unchangeable, and if the apostles of Christ, acting under a divine commission, observed, and required christians to observe, a different day from that which had been kept by the Jews, the evidence of a divine warrant for the observance of that day is complete ; and why exact evidence in another form inconsistent with the genius of the divine government ?

XI. Such is the proof that a change was duly made : and now if we consider the reasons for a change, the *propriety* of the measure will be seen ; and it will appear that there would have been cause for skeptical wonder if it had not taken place. The an-

cient sabbath commemorated the creation of the world ; but *the new creation* is so much more excellent than the former, that God, speaking by the prophet Isaiah, says, " Behold, I create new heavens and a new earth ; and the former shall not be remembered nor come into mind." Shall no day then be observed in commemoration of this creation, but the old sabbath, which brought the first creation into mind every seventh day continue to be kept ? Shall the less receive perpetual celebration, and the greater none at all ? But the Jews kept their Sabbath in memory not only of the creation, but of their own emancipation from Egyptian bondage, as we learn from the repetition of the Decalogue in chapter 5th of Deuteronomy. " And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched-out arm ; *therefore the Lord thy God commanded thee to keep the sabbath day.*" How shall christians keep a sabbath which commemorates the Exodus of the Israelites, but none in celebration of their own and the world's redemption from eternal bondage to sin and Satan ? Was it not therefore expedient, that there should be a change of the day ;—a change which, while it served to keep the world mindful of the most glorious of all events, our Lord's resurrection from the dead, did not preclude due meditation of those other two events which the sabbath formerly commemorated ? Christians on their sabbath may and should still refresh their minds with holy recollections of the creation and of Israel's deliverance out of Egypt. It is fit and natural that they should do so : it is still *the sabbath* which they keep ; an institution first designed in honor of those events, which it should still call to mind, though it now have chief reference to another. But while the christian sabbath may yet subserve the purposes of the Jewish, the Jewish could not answer the end of the christian. On every account therefore, a change seems to have been expedient ; and in this as in other things, God commands to our understandings as equitable and wise, what he enacts and ordains as law to his kingdom.

XII. The result therefore is this : That the original law of the sabbath, designed to be unrepealable and perpetual, and not at all affected by the change of the day, which took place at the beginning of the new dispensation, as was expedient and proper—that law of the Most High, is at this day in force over all the sons of men ; and the christian sabbath is not an institution resting on the authority of men or of custom, or *allowed* because convenient and useful to society ; but is an institution strictly *divine* ; appointed by divine command, and guarded by all that is sacred and terrible in the majesty of the eternal King. And has he not pla-

ced before the eyes of men sufficient tokens of the sacredness of this institution? Do not his blessings and his curses actually dispensed, proclaim aloud the divinity of the christian sabbath? If the moral history of sabbath-breakers, whether individuals or communities; and if the moral history also of those who keep the sabbath from polluting it, could be fully recited, what would be heard but the thunderings of the divine indignation against the former, and the breathings of the divine complacency and delight toward the latter? There is no truth, however perfectly revealed, that men may not remain ignorant of, if they will not consider its evidences; they may thus remain insensible to the very being of God; and they may in the same manner remain doubtful, whether the christian sabbath is an institution which God claims for his own. But if they would listen to the testimony of facts, in respect to this matter, they would find it impossible to retain a shadow of incredulity.

XIII. Having evinced the sacred character of the sabbath as a perpetual ordinance of God, *the right manner of keeping it is also ascertained.* If the christian sabbath were a matter of mere expediency and convenience, originating in the common agreement of the first disciples, and having nothing but long custom to entitle it to reverence, there would be room for various opinions as to the way in which it should be observed; and perhaps the laxity on this subject for which some contend, would in that case be defensible. If convenience were the author of the institution, why should it not also be *the rule of its observance?* And that being admitted, recreations and even secular labors, might be entirely consistent and commendable. But if there has been no repeal of the law of the sabbath; if no change has been made, except simply to substitute another day, then whatever degrees of spirituality were formerly included in the sanctification of the sabbath, are included in it still; and the prophet Isaiah is an authorized preacher to us on this subject. *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,—*this will fulfil the commandment concerning the way of observing the sabbath. It comports with the design and spirit of the day, as our Savior has taught us, to do good, that is, to do works of mercy, on the sabbath; which proves the lawfulness of the Sunday school system, and of the labors of the ministry: but to make the sabbath a season for pastime and sensual indulgence, is to profane the holy day of God; and though temporal penalties are not now the consequences of such iniquity, there is an invisible eye which sees it,

and there is an invisible hand which will punish it ; and better that the sabbath breaker were now stoned to death like him of old, than bear what awaits him, when the day of vengeance comes.

XIV. We have endeavored to vindicate the perpetuity of the sabbath as an institution strictly divine, sanctioned and guarded by the authority of Almighty God, because, while we deem nothing more demonstrable, we are also persuaded that this ground ought to be taken by the friends of that holy day, *in their noble combinations and exertions in its behalf*. For, assuming such ground, they cannot but consider the profanations of the sabbath *as open and flagrant immoralities* ; as truly so, as murders, adulteries, frauds, and other gross violations of the law of God ; and having that character, what are combinations against them, but combinations for the support of the rights, the order, the peace, and the honor of the nation ? Are such combinations to be censured ? Would men censure us for combining upon lawful principles, against thefts and murders, and for the promotion of peace, and purity, and spirituality of living ? But are the principles of these combinations lawful ? What law of God or man ; what right of any citizen, or any being, do they violate ? Christians agree among themselves that they will withhold their patronage from those vehicles of transportation, which make merchandize of the sabbath, if they can find others which do not thus abuse God's holy day ; and are they to be blamed for refusing to encourage one of the most flagrant, and at the same time most common modes of profanation ? But, why *combine* for such a purpose ? Each individual might resolve within himself, not to lend his patronage to these sabbath-breaking establishments, and no fault could be found ; but it is another thing for associations of men, openly and unanimously to adopt such a resolution. It is indeed another thing ; voluntary associations for promoting reformation of morals, for elevating the character and relieving the wretchedness of mankind, are doubtless the chosen instruments of heaven, for the world's renovation ; and we know not on what ground they can be objected to, by any one, who does not wish to be recorded among the enemies of God.

It is not pertinent to tell us here of the reproach which belongs to combinations and caucuses in the political world, designed to subserve the purposes of party-spirit. What party views, whether in politics or religion, can be subserved by christians of various denominations covenanting with each other to exert themselves lawfully for the honor of the holy sabbath, which ten thousand ungodly feet are treading in the dust ? The cause of the sabbath is not the cause of a party, nor the cause of christians of one denomination or another ; it is the cause of God ; and when it can be shewn to be wrong, for men to unite in endeavoring to honor the

institutions of their Maker, then may the Society for Promoting the Observance of the Sabbath, be justly condemned. Behold those men who travel and traffic, and take their own pleasure, and do their own ways on God's holy day : Are these profanations of that day, no immoralities, no violations of the eternal law of God ? Is it doubtful whether these profanations ought not to cease out of the land, as absolutely as robbery and fraud ? Or is it questionable, whether, if christians combine together against these things, they will not be opposing things of a good and wholesome tendency ? Recreations ought to be allowed, it has been thought, to one class of citizens ; those who pass the week at labor in the cities : but the question is, does the law of the sabbath permit them ? If that law is against them, then to maintain their propriety, is to make God tyrannical, and to aim to depose him from the government of the world. Besides, who does not see, that excursions for recreation imply the labors of many hands, and the making a merchandize of the day.

XV. It is not in God's behalf only, but man's equally, that the friends of the sabbath have associated themselves together. The highest interests of this world are involved in the observance of the Lord's day. Abolish that day, and the light of the world is quenched, and its hope perished. Religion is gone, virtue is gone, freedom is gone, all is gone, that now constitutes the elements of human dignity and happiness, and the overthrow of the world itself, hastens to its period. Especially is the hope of our own country bound up in the sabbath. Where the people exercise the sovereignty, government must be corrupt, if the people be so, in exact proportion. Does it need then the gift of prophecy to foretell, that if the holy sabbath be not sustained, in these united, happy, and exalted States, our free institutions will fall, and our fair and glorious civil fabric, the hope of other nations, sink into ruin with the republics of ancient days ? And who that considers that our territory is capable of sustaining not less than three hundred millions of men, and the influence which a virtuous and free nation so populous, would exert upon the world, can avoid feeling as if the heavens had lost the sun, at the thought of such a nation becoming a mass of moral putrescence in the earth ? What then is patriotism, if it be an enemy to the sabbath of the Lord ? A name, a boast, a lying vanity. Give us not the patriotism which loves our country in word and in tongue ; give us not the patriotism which passes off the love of glory as the ruling passion of the patriot ; but give us that patriotism which stands by the holy sabbath, bearing up that real pillar of the state, amidst the scorn and contradiction of men, who have no eyes to see the indissoluble connection between *the ruin and the irreligion of republics.*